MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

January 1967

6d

THE TOUGHEST JOB IN THE WORLD

RECENTLY the B.M.S. received a request from the Congolese Baptist churches for a large number of missionaries.

During the last few years requests of a similar nature have been received from India and other fields.

More Missionaries Needed

It is becoming increasingly clear that more missionary personnel than ever before are needed. The new churches need missionaries to help them with the task of evangelism, to give Christian teaching in their schools, to provide training courses for their own leaders and to help in the many aspects of Christian compassion to which the Church throughout the world is called.

Yet, to be a missionary today is not easy. It would be foolish to describe it as such. A missionary has one of the toughest jobs in the world.

There are definite physical hazards. Those who have followed the news closely will know that last year B.M.S. missionaries were caught up in a battle in Kisangani. Two of them remained there at the risk of losing their lives.

In recent years missionaries of other societies have died for their faith in Congo.

As well as the physical hazards, serving in a land which may be subject to rebellion or mass violence, missionaries today must be prepared for the unsettlement of evacuation, and the uncertainty of not being able to serve at the station or in the area to which they have been appointed.

Again, we may point to Congo as an example. Missionaries have been evacuated from the Upper River Region twice in recent years. They are returning —but what does the future hold?

Yet this has not only happened in Congo. The majority of the wives and children of missionaries were evacuated from East Pakistan just over a year ago. They are now back in that country, but for a period of about six months many of them had to endure unsettlement and uncertainty.

A missionary's life also involves the problem of moving from the affluent society to the society of the "have-nots". In this country we are protected by a National Health Service, modern methods of sanitation, and the Welfare State from many of the ills and evils to which our fathers were subject.

In the ten lands where B.M.S. missionaries are serving newly emergent nations are struggling to provide what we in the West have, but it will be many years before they succeed in their struggle.

Missionaries moving from our society to live and work in such countries are subject to most of the normal hazards to health which are endured by the populations in those lands. In some cases, because they have not built up over the years a natural immunity, they are subject to tropical diseases to an even greater degree than local inhabitants.

Motives Misunderstood

There are other difficulties and factors at work also. There is the psychological difficulty of serving in a land or a political climate where there is anti-white feeling. Missionaries serve with the highest motives but those motives are often misunderstood and questioned.

There is the spiritual problem of working in a situation where a missionary's ability for leadership cannot be displayed because he or she is serving in a team led by a national, and sometimes that national has less education or experience than the missionary.

In some areas there is the added problem of working in a "dead" church situation. In addition, of course, there are the recognized problems of isolation and loneliness, of leaving home, parents or children and working in another language. There are the financial sacrifices which have to be made.

Yes, to be a missionary is a costly business in every sense.

The Path of Suffering

But to be a missionary is to follow in the path of the disciples of our Lord. This, if we understand His will aright, may well be the path of suffering, of seeming failure, of lack of success as the world judges success —the way of the Cross.

The Great Commission is still valid today. The need for missionaries of the highest calibre, spiritual maturity and vision, and with the ability to "endure hardness as good soldiers of Jesus Christ", is still great today.

Any missionary will tell you that what the world considers sacrifice is not sacrifice at all— for God changes seeming sacrifice into the joy which only comes to those who truly serve Him, and provides the power for the toughest job in the world.

COVER PICTURE

Children in the Leprosy Hospital at Kimpese. Some of these children have the disease.

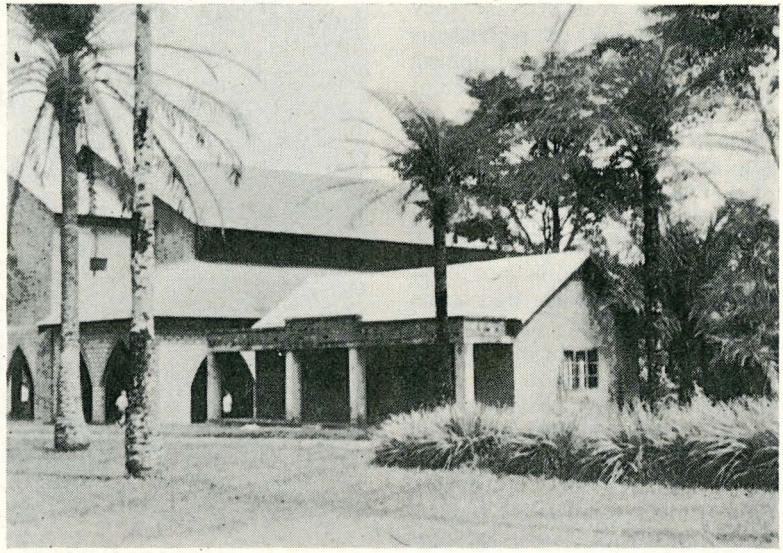
(Photo: Mary Peters)

THE STORY OF THE PASTORS' AND TEACHERS' TRAINING INSTITUTE AT KIMPESE

PART I

By PETER J. MANICOM

Two years ago we published a series of articles by the same author telling the story of E.P.I., Kimpese, from its inception. In this series he continues the story from 1964.



(Photo: R. Gindroz)

The Staff Room and Assembly Hall at the Ecole de Pasteurs et d'Instituteurs at Kimpese

STUDENT teachers have continued to be the largest group of pupils above the primary level at the *Ecole de Pasteurs et d'Instituteurs* (E.P.I.).

On the successful completion of their courses they receive diplomas which are recognized by the Congolese government and which qualify them to teach in primary schools.

In fact, however, many of those who gain their diplomas after six years of study beyond the primary level, teach in a secondary school for a year or two and then go on to higher studies either in the Congo or abroad.

There is a great need for secondary school teachers in the Congo Republic, due to the expansion of secondary education since the country received its independence. It was estimated in 1965 that there were about fifty secondary schools connected with Protestant missions, as against ten before the troubles of 1960.

State schools had probably less pupils than Protestant ones, and Roman Catholic schools many more than both put together.

The elimination of the first two years of secondary school at E.P.I., when other Protestant schools took on this lower-level training, made it possible to build up the scientific section of the secondary school at E.P.I., parallel with the teacher-training section but having less pupils. In May 1966 there were 131 pupils in the teacher-training section and 95 in the scientific section.

The theological school, of which some account will be given in a later instalment, numbered 14 men (a slight improvement on previous years) in addition to 10 who were doing a preparatory year in the hope of gaining places in the theological course.

The difficulties which beset this programme of training the Christian leaders of tomorrow,

(Photo: R. Gindroz)

Some of the houses in which students live at E.P.I., Kimpese

are not less real because they are seldom spectacular. There is the perennial difficulty of finding staff who are not only competent to teach various subjects in French but who are also in full sympathy with the spiritual aims of the work. The efforts of years to obtain funds for the building of science laboratories were unsuccessful, and rooms not built for this purpose have had to be used.

For the pupils the barriers to successful completion of their studies are many. Families are sometimes unable or unwilling to provide the necessary money for their fees and textbooks, Government regulations require that pupils whose work does not reach certain standards, must leave. The political instability of the country brings various problems, including sometimes worry about parents in other areas of the Congo who are in danger.

Diseases such as bilharzia and malaria affect the health of some, though enthusiasm for football, volleyball and basketball shows that many are not lacking in energy.

Barriers

For long, one of the chief causes of discontent among secondary school pupils was the lack of a school meals service. Prices of food have increased by several hundred per cent since 1960, staple items of diet are often scarce or unobtainable, and time to obtain and prepare food is not easily found, the academic level of the studies being generally higher than it was a few years ago.

The staff, while sympathetic and wishing that a school meals service could be provided, was unable to do so as quickly as the pupils wished. Tension built up over this.

Some touches of drama came to Kimpese in 1964, at a period when the forces of rebellion

Members of the Christian Community at Kimpese

against the Congolese government were sweeping on and nearing the important town of Coquilhatville (now Mbandaka), situated near the point where the equator crosses the Congo river.

Message by Radio

Near to this town is the Protestant training centre of Bolenge, where several missions co-operate in order to train Congolese Christian leaders. A mission radio link is maintained between Bolenge and Kinshasa (then called Léopoldville), and also between Kinshasa and I.M.E. Kimpese.

One day in September a message was brought to E.P.I. from I.M.E., which is about five miles away. Missionaries had been evacuated from Bolenge but two were about to return by mission plane, and the request came before they left: could E.P.I., Kimpese, take as pupils any of the seventeen men who should have been beginning at Bolenge their final year of training as teachers?

To help

A missionary teacher could be lent to E.P.I. to help with the extra work which would be involved.

It was felt at E.P.I. that to add ten pupils to the class we already had at that level, would make the class a large one, but it could be done. A message was radioed back to that effect. The missionaries set off for Bolenge, bearing this message.

The names of ten students who could go to Kimpese to finish their training were made known.

Soon another radio message was on its way to Kimpese. The question was being asked at Bolenge: was there no hope that the other seven of the seventeen men in the class there would be given a chance to complete their training as teachers at Kimpese?

Not all of them had returned from their holidays and it might be that some would be unable to pass through rebel-infested country and reach Kimpese: but would they be accepted if they could get through?

Rebel-infested Country

The situation was urgent, for the rebels might soon reach Bolenge. The vice-principal of

(*Continued on page* 13)

WHAT THE JAMAICA BAPTIST MISSIONARY SOCIETY IS DOING

The Society was formed in 1842 —exactly 50 years after the foundation of the Baptist Missionary Society of Great Britain.

Its original object was to send missionaries to preach the Gospel in Africa, Central America and the islands of the Caribbean.

It is now a department of the Jamaica Baptist Union, and has a three-fold responsibility: (1) Home Missions; (2) Overseas Missions; (3) Expansion Work.

At Home

The training of men and women for the service of Christ in the churches at home and on fields overseas. It is about to begin to pursue this object by supporting the United Theological College of the West Indies, which "Calabar" and the Baptist students have joined.

The support of the Central Fund of the Jamaica Baptist Union which assists many of our churches in the support of their ministers. The Society makes annual grants.

Co-operation with the Union's Department of Evangelism. The Society shares in arranging, and giving financial support to, evangelistic crusades in Jamaica and overseas.

Co-operation with the Young People's Department in planning youth work, with special emphasis on Sunday school work and Vacation Bible Schools.

Sharing in a Pension Scheme for ministers of the Union.

Publication of the *Jamaica Baptist Reporter*, the official organ of the Union, which disseminates valuable information to the churches.

Overseas

The Society has a mission field in the Turks and Caicos Islands at the southern extremity of the Bahamas group.

At the time of writing, the work is in a transition stage, but for the past three years four missionaries have been supported. At present, the Rev. Earle N. S. Hall, a recently-ordained student of Calabar, and a son of the islands, is serving as a minister of the Jamaica Baptist Union in East Caicos, the bulk of his support being contributed by the local churches.

It is hoped that the Society will be sending further missionaries shortly to work in and from Grand Turk.

The J.B.M.S. makes an annual contribution to the B.M.S. of Great Britain towards the work in Africa. Jamaicans were among the first Baptist missionaries to go to the Congo. The Society is about to send a further missionary couple to work with the B.M.S. in Congo (see separate news item).

Among West Indian immigrants

The Jamaica Baptist Missionary Society contributes an annual sum towards the work done by English Baptists among West Indian migrants in Great Britain.

The Society is now getting into gear for further expansion of its overseas work. In addition to Africa, we also have our eyes on Trinidad, Costa Rica, and on other islands of the Caribbean area.

(From *The Jamaica Baptist Reporter*)

Good Price for Stamps

The B.M.S. Stamp Bureau is receiving a very good price for the higher values of all Commemorative British issues, provided they are lightly cancelled by the G.P.O.

Used British and Foreign stamps may be sent to the Stamp Bureau. They are sold, and all proceeds are used for the work of the Society.

The address of the B.M.S. Stamp Bureau is:

Rev. W. S. Davies,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

European Missionary Society to Enter New Country

The European Baptist Missionary Society re-elected Henri Vincent of Paris, France, as President.

It reported plans to send a couple from Germany in September to begin work in Sierra Leone, Africa. In this they will be helped and advised by B.M.S. missionary, Rev. Clifford Gill, who is already serving there.

The society now has 26 missionaries appointed to another African country—Cameroon—in evangelistic, educational and medical ministries.

National Baptist groups participating in the European Baptist Missionary Society are Germany, Austria, Yugoslavia, France, Finland, Holland, Belgium, Spain, Italy and Switzerland. In addition, the European Baptist Federation appoints three members to the general assembly of the society.

The society is the missionary agency for national unions in Europe which have no direct missionary work of their own.

The society also voted to co-operate more closely with other Baptist missionary groups in Europe.

STILL KNITTING AT NINETY-ONE

Mrs. W. Burnham of the London Road Baptist Church, Lowestoft, aged 91, who is still knitting articles for Wants Boxes to be sent to the fields.

FIVE LOAVES AND TWO FISHES

By GEORGE R. LEE

"FIVE loaves and two fishes" was the theme of the Baptist Junior Camp which took place at Carey College, Colombo, Ceylon, last year, during the school half-term. Every year the Ceylon Baptist Young People's Association holds a camp for those who are sixteen and over, but only twice previously had a camp been held for all the younger teenagers.

Many people felt that there was a need for this age group, especially since fewer of our children are now in Christian boarding schools.

The suggestion that another camp should be held was met with much enthusiasm on every side.

Disappointed

Even the "under twelves" were disappointed that they were not included, so we may have to hold a day's camp for the eights to twelves on another occasion!

Carey College, our only remaining Baptist school, was proud to welcome the young people. The new block of buildings, with its impressive frontage, pleasant and airy assembly room and almost completed chapel providing an ideal setting for the meetings.

The host and hostess were the Principal and his wife, Rev. Dr. and Mrs. W. G. Wickramasinghe.

In their usual efficient and welcoming way, they made everyone feel at home and part of the family.

As they arrived on Wednesday afternoon, each camper was handed a folder containing a beautifully designed programme, cut to the shape of five loaves, across which two fish were depicted. Song sheets and hymn sheets were also included. Each camper had brought with him (or her) a sheet and pillow, blankets being unnecessary in this climate, together with a very few necessary personal possessions, often held in a shoulder bag or small school attache case. Having taken these to their dormitories, they assembled for tea, a large group of about eighty young people.

(*Photo: G. R. Lee*)

Mrs. Resta Wickramasinghe demonstrating flower arrangement at the Ceylon Baptist Young People's Association camp at Carey College, Colombo

After tea there was a briefing from the B.Y.P.A. leaders responsible for the camp, followed by games and then the first talk by the main speaker, Rev. Ananda Perera. He is a Dutch Reformed Minister, a convert from Buddhism and well experienced in speaking to young people in colloquial Sinhala. Later, Mrs. Resta Wickramasinghe showed some slides of young people's camps in America which she had visited last year. Dinner of rice and curry followed, eaten with the fingers, leaving only one plate and cup per person to wash up! Community singing, with all the old songs, like "Clementine", "Old Folks at Home", "The Ash Grove", preceded Family Prayers and "Lights Out" at 9.30 p.m.

In spite of this crowded first-day programme, everyone was awake at 6 a.m. the next morning, ready for devotions together at 7 a.m., followed by quiet-time in groups.

Each group leader was prepared with questions on a short passage from John 6, following on from the story of the loaves and fishes. The campers searched for the answers in their Bibles and then the leaders suggested topics for group prayer.

Many learned and gained so much from this group quiet-time that we hope they will continue with individual quiet-times at home.

Breakfast consisted of two small fish, eaten with bread, in line with the theme of the camp.

Bible Study was led by one of our Baptist ministers, Rev. P. P. Balasooriya, who incidentally is also a converted Buddhist.

He is a gifted speaker in Sinhala, and summed up his talk with a *Kavi*. This is a traditional and much-loved Sinhalese style of ballad or chant, which can be composed almost on the spot.

The main speaker's second talk followed and it was remarkable how, throughout, the talks of the two speakers interlocked and complemented each other.

To Realize the Power of God

Through the camp the young people were made to realize that the Almighty Power of God, as shown in this miracle, is available for us all. They saw the unbelief of the disciples asking "What shall we do?", wondering how it was possible to feed this multitude, typical of the unbelieving Church of today.

Then they were encouraged and challenged by the simple and effective trust of a small boy, and saw that his willingness to give what he had to Jesus resulted in a demonstration of God's power. Ours is a God with whom all things are possible. If we entrust what we have to Jesus and dedicate our lives to serve Him, He will wonderfully use us in His service.

In order to help to impress these themes upon them, the campers either acted, composed *kavi* or painted about the story.

During the afternoon there were handwork groups, including flower arrangement, puppetry and paper cutting, followed by games and later by a Bible Quiz. After dinner there was a campfire in the school quadrangle. Some guest artistes were present to give items of music and the children presented their plays and *kavi* to the others.

The next morning's programme followed similar lines, the campers dispersing after a concluding dedication service in the new chapel.

To Dedicate their Lives

After a short address, the young people were invited to come to the front and kneel before a large, rugged cross to dedicate their lives to Christ and His service. After a short, prayerful silence, the first young girl responded, being followed by a steady stream of young people who thus outwardly witnessed before their friends.

It was very rewarding and heartening for those who planned and participated in the camp, to see so many young people willing to take this step of dedication in a Buddhist-dominated country. Will you pray that they will grow up to be those whose lives are fruitful in the Master's service in this needy land?

Each camper, at the close of the dedication service, went up to receive five portions of scripture and two tracts, symbols of the theme of the camp.

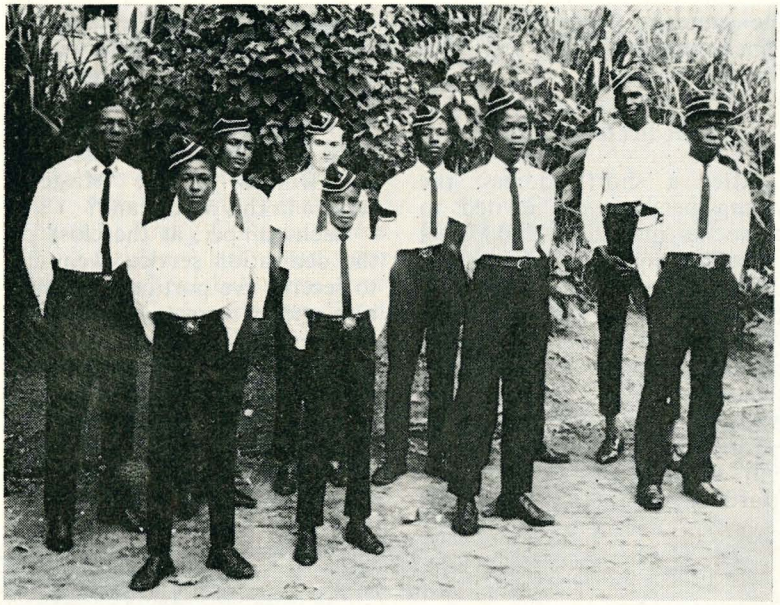
These were to be distributed on the way home, in the bus, on the train, or along the road, giving some practical opportunity to participate, even if only in a small way, in Christ's service.

(*Photo: G. R. Lee*)

Rev. Ananda Perera, the Camp Leader

NOMINATIONS FOR B.M.S. GENERAL COMMITTEE

Nominations for the B.M.S. General Committee 1967/68 must be received by the General Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1., not later than 15 January 1967.



(*Photo: A. S. Clement*)

The Boys' Brigade Company attached to the Baptist Church in Princes Town, Trinidad

Jamaica Couple for Service with B.M.S. in Congo

Mr. Alfred B. Johnson, who recently completed his course at Calabar College, and his fiancée, Miss Yvonne Coore, have been accepted by the Baptist Missionary Society as missionaries to serve in the Congo. This development is the culmination of many months of negotiation between the B.M.S. and the Jamaican Baptist Missionary Society.

Mr. Johnson has played an active part in the Youth Department of the Jamaican Baptist Union, and in the organization of Vacation Bible School Work. He is a member of the Tarrant Church, Kingston.

Miss Coore, who holds a diploma in social service awarded by the University of West Indies, has been engaged in social work. Since their marriage on 3 September, the prospective missionaries are undergoing a course of missionary preparation at St. Andrew's Hall, Birmingham, and will then study the French language in Brussels, Belgium.

It is expected that they will proceed to Africa in about a year's time. The Jamaica Baptist Missionary Society will contribute to their support while they are working under the B.M.S.

The Rev. A. McKenzie, Secretary of J.B.M.S., writing of the recent development, says: "This will bring to realization the desire which we have cherished for many years to have greater participation in Christian service in the land with which we have so many historical ties."

DEPUTATION

Missionary deputation brings its own rewards.

One missionary has recently written about the enriching experience he had during deputation when visiting Baptist congregations.

He said that it was most heartening to see the way some churches were rising to the challenge, and he was particularly impressed by the way in which Christian young people were playing their part.

MATONDO IN L

By IRENE

Matondo is a Kikongo word meaning thanksgiving and is the title given to a weekend of meetings with this theme, held once or twice every year by each region of the *Eglise Baptiste du Bas-fleuve au Congo*.

A centre is chosen, in this case a village called Kilueka and people walk in from all the surrounding villages, coming together for fellowship and bringing with them their gifts.

Travelling by Land Rover we missionaries arrived about four o'clock on Saturday afternoon, thus having missed the business meetings which are always first on the agenda. We were greeted by the pastor and by the village chief—a thin, shabbily-dressed, elderly man with a lovely smile and a warm welcome. He gave us his house to live in and he and his wife also provided our food.

To the Church

We were taken to the church—a large enclosure fenced around with palm fronds, the seats being planks of wood balanced on big stones. The people were so pleased when we made our carefully prepared speeches of greeting in Kikongo.

Our evening meal was brought to us in our house and consisted of goat's meat, beans in *pili-pili* sauce, yam and *fu-fu*—the latter we found very difficult to get down; it is made from manioc flour and one can only describe its texture as gluey. As we ate, the people came in twos and threes to see us for it is not often that missionaries can visit them.

At seven o'clock that evening we gathered about a large camp fire which had been made in the centre of the village; everyone was there! We prayed and sang and were entertained by a small but excellent male voice choir, before listening to a sermon from one of the evangelists. Next the village elders began to tell stories. We left at 10.30 p.m., and they were still at it.

OWER CONGO

E. DUNN

On Sunday morning we were awakened very early, about five o'clock. It seemed that all the livestock in the village had come to say "Good morning". What a noise! Sleep being impossible after that, we put our primus stove to good use and made coffee to sustain us until breakfast, which was very unusual and delicious—roasted peanuts and bananas.

A testimony

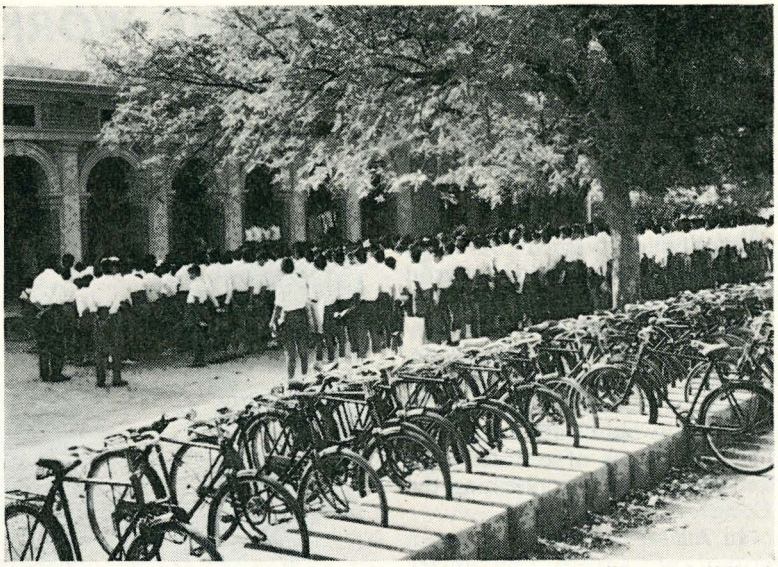
Worship began on Sunday morning at nine o'clock. We met in the church for a service led by Pastor Wantwadi, the Secretary-General of the E.B.B.F. We had a very fine message on thanksgiving, then at the end of the service the candidates for baptism were introduced, and we filed out in procession, following them down to the river. These were the first baptisms we had seen in Congo; the service is a testimony in itself and the whole village came to watch.

In the afternoon the congregation divided into three groups—men, women and children and each group had its own meeting. My friends and I spoke at the women's meeting and it was a joy to be there.

The time had now come for us to pack up and say good-bye though the meetings were to continue until lunch time on Monday, ending with a communion service. We were loaded with gifts—yams, peanuts, beans, eggs, potatoes and tomatoes, and were given pressing invitations to return soon.

What a happy week-end it was! I shall never forget the sincerity of those village Christians, nor their joy at seeing us. This experience has given us new incentive for language study and will contribute to our understanding of our students who come from just such backgrounds as this.

Make a joyful noise to the Lord, all the lands:
Enter His gates with thanksgiving and His courts with praise.



(Photo: N. B. McVicar)

Morning Assembly at the United Christian School, Delhi, North India

The Staff are Delighted

"How is the word Hallelujah spelt?"

The man in the telegraph office at Berhampur, Orissa, India, was puzzled by a telegram which read: "Tubes arrived Berhampur intact, Hallelujah."

He sent the Indian servant back to the mission to inquire whether the last word was spelt with two "l's" or two "i's"!

The telegram was about the safe arrival of X-ray tubes which should have been sent with the original consignment to Berhampur, but had been omitted from that and then had been further delayed because of the need of various documents.

At last the tubes arrived and the X-ray is now in working condition.

Miss Christine Edwards, a Radiographer who is on short-term service, and has installed the machine, is more than delighted. So are the rest of the staff at the Christian Hospital for Women and Children at Berhampur.

The Missionaries were not in Church

Motor accidents happen even in Congo.

A few months ago there were only a few of the European and American missionaries present at the Sunday English language service at the Institute Medical Evangelique Church at Kimpese. Normally they nearly all attend. But at 5 a.m. that morning two large trucks were involved in an accident 25 miles away.

Over 60 injured were brought to I.M.E. for treatment. Seven people died in the accident and about 29 had to remain in hospital. All the medical missionaries were working throughout the day to make the injured as comfortable as possible.

A BRIEF ACCOUNT OF THE WORK OF THE CONGO PROTESTANT RELIEF ASSOCIATION

The Congo Protestant Relief Association has accomplished great things in the last few years. This article, from Congo Mission News, summarises its work.

THE July 1960 riots in Léopoldville touched off high level conferences behind the iron and bamboo curtains that sent dozens of communist "technicians" flying to Lumumba's side.

There were equally high-level conferences in other capitals of the world where statesmen made hasty revisions of old attitudes and programmes concerning the Congo.

In Accra, capital of Ghana, a group of Congo missionary evacuees held their own conference on the porch of a rambling old hotel across from the airport.

Mrs. Gerry Weaver of the American Baptist Foreign Mission Societies recalls, "These were days of shock and intense anxiety for the Congo and the people and work we had so suddenly left. As we gathered in small groups and talked, it became evident that all were agreed that something should be done to provide medical and physical relief for the Congo during these days of great upheaval. None of us was in any sense certain that we should be able to return soon . . . or indeed at all. Yet we all recognized the tremendous medical vacuum which had been left by the mass exodus of most Belgians, and now the missionaries."

Out of these ideas came our decision that Dr. and Mrs. Glen Tuttle, the Drs. Berggren and Mr. Alan and Dr. Carrie Stuart should remain in Accra as long as necessary until they could receive permission to return to the Congo.

The Rev. and Mrs. Robert Bontrager were also chosen to return with them to set up a relief organization to receive help from outside the country.

(Photo: Mary Peters)

Kibentele, Lower Congo—Mrs. David Grenfell with refugees from Angola

The Rev. Roland Metzger was designated to the task of going on to the United States to try to raise money and interest people in coming to the aid of the Congo. Dr. Ian Acres was to represent Congo's relief needs in London.

Formation

In September, *Congo Mission News* reported the return of the group to Léopoldville and the formation of the Congo Protestant Relief Association as a central committee of the Congo Protestant Council, to serve as a channel for all Protestant relief from other countries, with committees in New York, London, Canada and Europe. At this point Mr. Bontrager was elected chairman and Mr. Stuart treasurer, with a central office opened in the LECO building.

The desperate plight of some 300,000 Baluba refugees in the Bakwanga resulted in the appointment of the Rev. Archie Graber as field director of C.P.R.A. in the southern Kasai. The dramatic arrival of 3,000

sacks of rice, plus huge quantities of powdered milk and flour, was God's provision for a starving and helpless people. Mr. Graber was hailed as the "saviour of the Baluba people in their great distress".

Dr. William Rule, medical secretary of the Congo Protestant Council, became the executive medical secretary of C.P.R.A. for the recruitment of medical personnel, medicines and milk for mission hospitals.

In New York the C.P.R.A. office was busily soliciting support from Church World Service, the American Leprosy Missions, Christian Medical Society, Mennonite Central Committee, Evangelical Foreign Mission Association, Christian Medical Council, the African Committee, Christian missions in many lands, and other groups.

Help Arrived

Help began to pour in. The Division of Inter-Church Aid and Service to Refugees at Geneva gave a grant of $30,000. The evangelical churches of Germany sent nearly one thousand tents to the Baluba refugee area. Norway and Sweden sent shipments of dried fish. Holland, Canada, Switzerland and the United States sent mountains of powdered milk. The United Nations Organization took over the feeding of the Balubas, permitting Mr. Graber to turn to organizing a large-scale self-help building programme making bricks and building materials available to thousands in a veritable wilderness.

One year after C.P.R.A.'s formation with Dr. Robert Bowers serving as its Executive Secretary, the Rev. Ernest Lehman, Mennonite Central Committee's local leader, reported C.P.R.A. plans to help in a new crisis, the arrival in Congo of Angolan refugees in the Lower Congo. Trucks were obtained for hauling supplies made available by the United Nations.

Twelve centres of food distribution for jobless workers in Léopoldville were opened to serve 3,000 families weekly. An air-borne medical programme in Kwango-Kwilu areas was being carried on and a number of doctors under C.P.R.A.'s Operation Doctor were expected soon.

Ten Thousand Refugees Weekly

By March 1962, Miss Edna Staple, of the Baptist Missionary Society, reported on eight months of feeding as many as 10,000 Angolan refugees weekly in the Kimpese-Moerbeke areas. Great quantities of blankets and clothing, hoes, and seed, and Scripture Gift Mission booklets were distributed. She noted especially a large contribution from Oxfam for this work.

By June 1962 "Operation Doctor" reported that twenty-three doctors had served in Congo, of whom sixteen were active. The past year's foodstuffs distributed were valued at over one million dollars. New Refugees in Elisabethville, North Katanga, and Kivu were cited as needing help.

Mr. Lehman reported in September the efforts to promote the building of classrooms in Bakwanga and Lower Congo. The Rev. Hans Schaffert of Switzerland had arrived as Executive Secretary of C.P.R.A. The Rev. James Paton also began his work as Director of Material Aid, representing Church World Service in receiving and distributing U.S.A. surplus foods and other materials. Two Pax-men were added to the local staff and a fine warehouse acquired.

The arrival of 10,000 chicks in 1961 and plans for 50,000 in 1962 were announced. C.P.R.A. help in moving 45,000 Baluba refugees from Elisabethville to the South Kasai, the building of classrooms and the distribution of food to hospitals and schools of fifty stations were also listed.

Rations

Miss Elizabeth Gill wrote in January of 1963 of Red Cross help in establishing a refugee receiving centre at Kibentele with up to 10,000 receiving weekly C.P.R.A. rations, and large quantities of medicines being issued to six government dispensaries.

In May, the C.P.R.A. staff moved from its LECO office to roomier quarters in the newly acquired C.P.C. office unit. By September of 1963 Pastor Schaffert was able to announce that "Operation Doctor", had brought a total of sixty doctors to Congo.

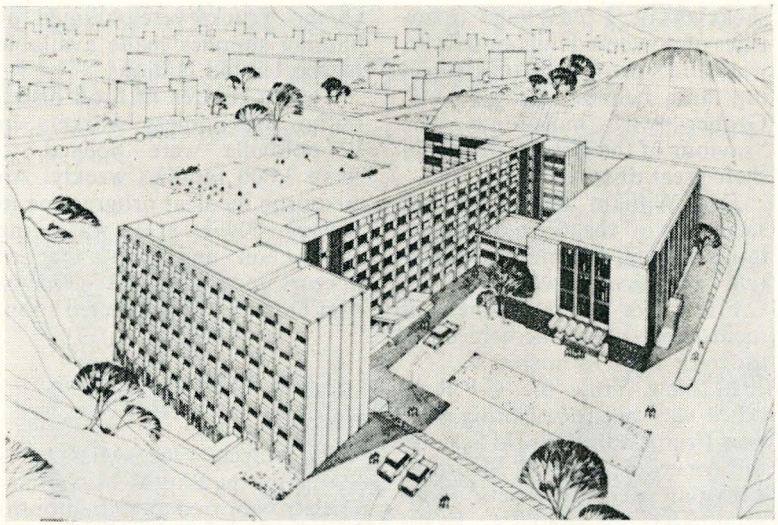
He reported the provision of hoes, bush knives and seeds to 10,000 Angolan refugees. Plans for a trade school for Angolans, a farm of 200 acres in Kwango with agricultural advisers, and a travelling leprosy-treatment unit were projected.

A new staff member, the Rev. Juel Nordby of Norway, arrived at this point and began his work with non-Kikongo speaking refugees from central Angola, where the Nordbys had served eight years. Opening primary schools for four hundred of these refugees' children in Léopoldville, obtaining places for two refugee congregations to worship here, finding jobs for nearly forty pastors and teachers and establishing scholarships for higher education for dozens of Sudanese, South African and Angolan refugees, are a few of his accomplishments.

In 1965 a trade school for Angolan refugees was opened at Thysville under the able direction of the Rev. Warren Jackson, another ex-Angolan missionary.

HONG KONG BAPTIST COLLEGE

By H. W. SPILLETT



The Baptist College, Hong Kong. An architect's drawing of the campus as it will be when the chapel-auditorium is built

HONG KONG Baptist College was formally opened on 21 October, 1966, by His Excellency the Governor of Hong Kong, Sir David Trench.

The handsome block occupying a picturesque site on the slopes of the Kowloon Hills provides a worthy home for a remarkable Baptist institution.

The project owes much to the dynamic Dr. Lam Chi Fung, a successful business man who has for the past sixteen years given full time to the work of Baptist churches and schools. In 1956 the College began in borrowed premises with 152 students and a staff of 20. After a few years increasing numbers and limitation of space made the acquisition of bigger premises an urgent necessity.

In overcrowded Hong Kong land for development often has to be sought in either of two ways: by reclamation from the sea, or by removal of hills.

The Hong Kong Government offered a hill site which after preparation would yield four acres of land. The site was free but the cost of development would be borne by the College.

The offer was accepted and after two years one million cubic yards of earth were removed at the cost of about £100,000. A further three years' work and the present buildings were erected. The construction costs and provision of equipment have involved a further expenditure of about £375,000. Part of this sum has been given by friends around the world. The balance is covered by loans from various sources.

The College which has an enrolment of 1,700 students of whom 130 are resident, has two faculties of Arts and Science. In the Foreign Languages Department visitors especially note the Tandberg Language Laboratory.

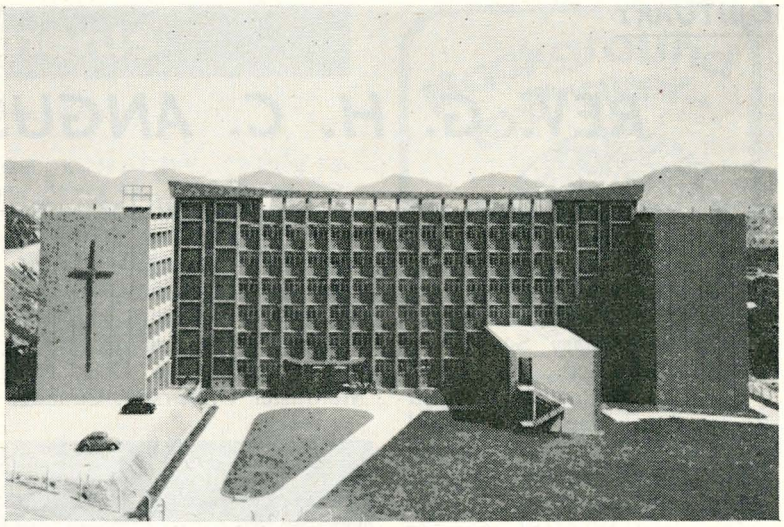
This equipment enables 28 students to work with language tapes under the direction of an instructor who can transmit four different lessons simultaneously and supervise the work which each student is doing. At present tapes are in English only, but other language tapes will be added as soon as possible.

The opening ceremony was followed by a Dedication Service held in the open courtyard overlooking the playing field area. The principal speaker, Dr.

The Library of the Baptist College, Hong Kong

Baker J. Cauthen,* reminded the gathering of the new technological age in which we live, of the vitality of Hong Kong, and of the need for men and women of knowledge and character to serve the world in the name of Christ. The roar of the jets homing on the spectacular Kai Tak Airport nearby made a suitable commentary.

In this Institution, described as a unique Baptist contribution to higher education for the Chinese people, students from Hong Kong and the South East Asian countries such as Malaysia, Taiwan, Philippines and Vietnam will learn new ideals of service and citizenship to enrich their Asian society.



The main entrance of Hong Kong Baptist College

**General Secretary of the Foreign Missions Board of the Southern Baptist Convention, U.S.A., which has made the major contribution to this College.*

THE STORY OF THE PASTORS' AND TEACHERS' TRAINING INSTITUTE AT KIMPESE

(*Continued from page* 4)

E.P.I. and myself discussed the request: to have thirty-five students in the class doing the most advanced work, including practice teaching in the only available primary school, would create problems. But the progress of the rebellion, bringing havoc and bloodshed in its wake, had only underlined Congo's need for educated leaders of Christian character.

We replied that we would accept all seventeen. A little later two pupils were admitted into the same class from the Grenfell Training Institute at Yalemba which had been overrun by rebels during the school holidays when these two young men were away.

In June 1965 thirty-five young men, of whom sixteen had come from Bolenge and one from Yalemba, gained their teachers' diplomas at Kimpese. Bolenge was never taken by the rebels and missionaries later returned there, but at first only men went back, and it would have been difficult for them to teach the class in the final year as well as the lower classes.

(*To be continued*)

B.M.S.
NEW YEAR
PRAYER MEETING
Monday 2 January 1967
11 a.m.
at
BLOOMSBURY
CENTRAL BAPTIST
CHURCH
***Leader:* Rev. S. J. VOKE**

IMPORTANT ANNOUNCEMENT

The B.M.S. magazines—the Missionary Herald, The Quest, and Wonderlands, are now being distributed from the Mission House.

From 1 January 1967, all orders for them, all correspondence relating to their distribution, changes of address, and money for the magazines, should be sent to:-

The Assistant Home Secretary,
Magazine Distribution Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

It is important that you quote your Magazine Account number and the name of your church in your correspondence.

REV. G. H. C. ANGUS, M.A., D.D.

THE Rev. Dr. George Herbert Christopher Angus, who died in Colombo, Ceylon on 19 October 1966, aged 76, was one of the most distinguished leaders of the Baptist Missionary Society of the modern period.

Born in 1889 of a prominent Baptist family, he was baptized and became a member of the Heath Street Baptist Church, Hampstead in 1905.

He was educated at the Oundle School (1903–1908), Christ's College, Cambridge (1908–1911), and Regent's Park Baptist Theological College, London (1914–1916).

From 1911–1914 he served as full-time Secretary of the London Inter-collegiate Christian Union, which was composed of Christian Unions affiliated to the Student Christian Movement.

In 1916 he sailed for service in India with the Baptist Missionary Society, with which his family had been closely associated. His grandfather, Dr. Joseph Angus, had been Secretary of the Society from 1840–1849.

Serampore

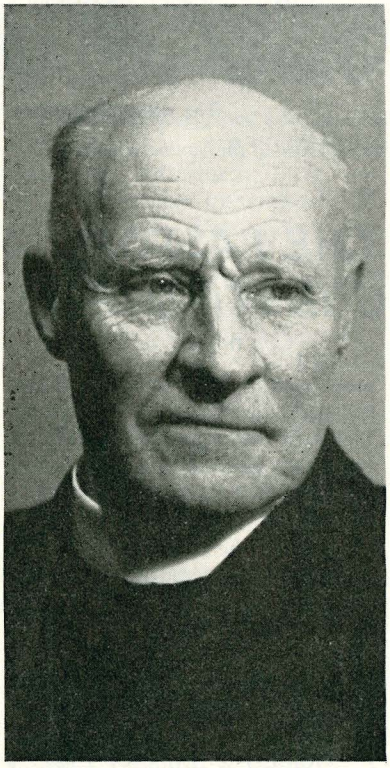
He began his work in Serampore as a tutor, and then in 1929 became Principal of Serampore College, in succession to Dr. G. Howells.

He helped to build up the College to its present status as the leading theological institution in South Asia.

His former students are now leaders in the churches of many denominations throughout the area. He also expanded the Arts Science Faculty.

From 1949–1950 he was Master of Serampore College, this being the first year that the College Council (the governing body) was transferred to India.

He was awarded the degree of Doctor of Divinity (*Honoris Causa*) by Serampore, having earlier received a D.D. from McMaster University, Canada.



Rev. G. H. C. Angus, M.A., D.D.

On his return to England he became Associate Foreign Secretary of the B.M.S. for two years, and then Tutor at Rawdon Baptist College, Leeds, until 1964.

At the pressing request of former Serampore students, and also of the B.M.S., he sailed to Ceylon early last year.

In the months before his death, he had conducted ministerial and other Retreats and Conferences.

He was ascetically inclined, playing football and cricket until recent years, and was a great walker.

Quiet and unassuming in manner, his saintliness and depth of character impressed all who knew him, and he was a much loved and memorable figure.

He had a marked influence on students both in this country and abroad. All who knew him give thanks upon every remembrance of his life and witness.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week
THE BAPTIST TIMES
brings news, important articles, views and comments

Thursdays - 5d.

Appoint an agent for your church or order through a newsagent.

Write for details and specimen copy to:

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(Up to 21 November, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 5s.; Anon. £2; Anon., 5s. 6d.; Anon., £5; Anon., £3; Anon., £5. Anon., 10s.; Because His, £1; Anon., £5; Anon. (Agri. Work), £2; Anon., £1; Anon., £4; Anon., 10s.; Anon., 5s.; Anon., 2s.; Anon., £1 5s.; E.R.E. (Children Famine Relief) £5; "An Old Age Pensioner", 2s. 6d.; Concerned, £3 10s.

Medical Fund: Anon., £1; Concerned, £3 10s.

Freightage: Anon., 10s.

Gift and Self Denial Week: Anon., £1; Anon., £3; Anon., £1. Anon., £1; Anon., £1; Anon., £1; Anon., £2 10s.; Anon., £1; Anon., £5; Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
October				
20	Miss E. G. Marshall, Nottingham	3,000	0	0
25	Mr. A. Morris, Newcastle-on-Tyne	100	0	0
31	Mr. J. W. Hill, London	150	0	0
31	Rev. F. Cowell-Lloyd, Kingston, Jamaica	2,686	11	3
November				
2	Dr. L. M. Ingle, Cambridge	100	0	0
9	Miss L. A. Allen, Greenford	4,000	0	0
9	Miss A. E. Ashford, Leigh-on-Sea	1,000	0	0
10	Miss N. Preston, Small Heath, Birmingham	1,590	0	0
14	Miss R. Palmer, Leigh-on-Sea (Work in Congo)	25	0	0
17	Miss D. R. Batten, Bath	20	0	0

Missionary Record

Arrivals

5 November. Rev. R. F. E. and Mrs. (Dr.) Warden and family from Pimu, Congo Republic.

9 November. Miss M. White from Chandraghona, East Pakistan.

Departures

13 October. Miss S. Slade for Nepal; Miss P. D. James and Mr. and Mrs. D. J. Hampshire for Balangir, India; Rev. J. K. and Mrs. Skirrow and two children for Rangamati, East Pakistan; Miss J. Barratt and Miss J. Westlake for Barisal, East Pakistan.

18 October. Rev. E. Sutton Smith for Colombo, Ceylon.

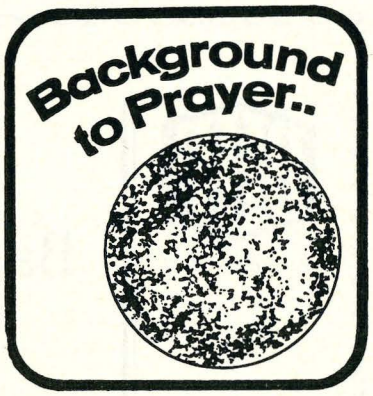
20 October. Dr. R. G. Rathbone for Udayagiri, India; Miss M. C. Macintyre for Ngombe Lutete, Congo Republic.

27 October. Mr. and Mrs. N. B. McVicar and two children to Calcutta, India.

1 November. Mr. and Mrs. P. J. Preece and daughter for Cuttack, India.

5 November. Mr. L. L. Collis for Bolobo, Congo Republic.

8 November. Rev. R. F. Richards for Kisangani, Congo Republic.



(Based on the Prayer Calendar)

Our prayers this month are asked for the 265 churches of the Jamaica Baptist Union. Two brief articles in this issue give information about the Jamaica Baptist Missionary Society and the fact that the Jamaican Baptist churches have recently set aside a young couple for service with the B.M.S. in Congo. They have also set aside another couple for service with the B.M.S. in Trinidad.

The B.M.S. is also serving in the West Indian island of Trinidad, where work in recent years has become more encouraging. Of particular interest has been the growth of the Cowen Hamilton Secondary School and the formation of a central fund which, it is hoped, will enable forward evangelistic advance.

Our prayers are also asked for the Bengal Baptist Union, its officers, missionaries, evangelists and teachers, and the 112 Baptist churches in that part of India.

There is tremendous need in Calcutta, one of the biggest cities in the world, with its many problems and much human suffering.

There are 15 Baptist churches in the city, and services are conducted in a number of languages.

Prayer is asked for the headquarters of the B.M.S. work in India, which is in that city, and for guidance in the appointment of a new B.M.S. Field Secretary for India.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.
General Secretaries: **Rev. A. S. Clement, B.A., B.D. (Home); Rev. E. G. T. Madge, B.A., B.D. (Overseas).**
Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.). Correspondence regarding the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey), both at the above address.

Founded 1907

60 Years of Holiday-making

1907 1967

Baptist Holiday Fellowship Limited

HOME CENTRES

BRITISH TOURS

CONTINENTAL TOURS

HOLY LAND TOURS

Brochure sent on request to :

B.H.F. (M), 4 SOUTHAMPTON ROW, LONDON W.C.1.

THE BAPTIST HYMN BOOK

All future orders for

THE COMPANION TO THE BAPTIST HYMN BOOK

THE BAPTIST HYMN BOOK

HYMN SHEETS

To be sent to

THE PSALMS AND HYMNS TRUST

4 Southampton Row,

London, W.C.1.

From whom details of the various editions and prices can be obtained

Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London. Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1. at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

February 1967

6d

YOU MUST BE MAD

By WENDY J. POWELL

THERE are two typical reactions to missionaries. One is the "dewy-eyed" "Oh, isn't that nice! I do think you are doing such lovely work!" The other covers up quickly with some remark, but one can read in his face what he nearly said—"You must be mad!"

Sometimes we wonder, when we have spent a whole day trying to balance the accounts and the totals are different by two *paise* but that means re-checking all the entries.

★ ★ ★ ★

Sometimes we wonder, when we are tying up cut fingers, fomenting boils, administering inhalations, and calming hysterics,

or ascertaining that the appropriate workman has cleaned out the septic tank, and inspecting the object that caused the blockage,

or weighing sacks of wheat to check any shortages,

or eliminating insects from heads and beds,

or finding out why Lila's socks are in Rita's box, and is Dilip's shirt still in the wash?

★ ★ ★ ★

Sometimes we wonder, when we are trying to think of a new way for the cook to deal with goatmeat and marrow,

or sending frantic messages to the Power House because the electricity is off,

or explaining to the gardener that, of *course* the vegetables will die if he does not water them,

or persuading the Water Board that we are tired of carrying buckets and need more water,

or locking up sixteen double doors at night,

or looking for a burglar at midnight to the accompaniment of terrific screams from the Hostel.

Sometimes we wonder, when Class Six cannot read "I am a boy" and Class Seven think the plural of "box" is "boxen",

or we look in on Class One's activities and find them all doing Arithmetic,

or admit a new child to school and find out later that he is only three years old,

or suspend someone for clandestine correspondence with a boy friend,

or march a crocodile through swearing traffic in the boiling sun each Sunday.

★ ★ ★ ★

Sometimes we wonder, when the thermometer is at 115° F, and it is the same indoors because a visitor left the doors open,

or the fan stops working,

or nobody can get to a meeting we have arranged because just as we have finished carrying forty chairs the heavens open and there is twelve inches of water round the house, with fish in it,

or a mosquito gets inside the net at night,

or we find a large rat in the bathroom eating the soap—

Yes, sometimes we wonder if we *are* mad.

★ ★ ★ ★

Until we visit a happy Christian family, or hear the leprosy patients singing, or see some of our schoolgirls baptized, or watch eighty children running eagerly to Sunday school because they enjoy it, or find "old girls" teaching, nursing and witnessing around the country.

We do not really mind if all our friends, relatives and acquaintances think we are mad.

They thought Jesus was, too, remember?

COVER PICTURE

The Chapel of the Gange High School for Girls, Delhi

(Photo: N. B. McVicar)

HOLIDAY IN LOWER CONGO

PART I

By MARY PETERS

IT is well over twelve months since the idea of going to the Congo on a visit began to take shape in my mind. There was only one period in the year when I could take a holiday of several weeks and this, not the best time at which to see the country, meant that I should have to go in August and early September—the dry, brown season, before the October rains cause the springing up of new grass and the opening of many flowers.

As the time drew near, and all the various injections and other formalities had been satisfactorily completed, there occurred in the northern region round Kisangani (Stanleyville) an outbreak of rebel activity, which had its repercussions in the south in restricted movement for white people and general unrest. This did not last long and I was able to travel from Durban, where I had been for ten days, to Kinshasa, on 4 August.

My base during the next four and a half weeks was the Leprosarium attached to the Institut Medical Evangelique (I.M.E.) at Kimpese where my friend, Miss Edna Staple, is the nursing sister.

Not over hot

During my first week, when I was somewhat surprised at cloudy skies and not over-hot weather, I was able to see something of the work of the Leprosarium, sitting in on consultations when Dr. Wayne Meyers, the leprologist, and Edna examined patients, and going with them into the hospital wards.

This week, when Edna was not on holiday, also provided planned and unexpected outings into parts of the neighbouring countryside I might otherwise not have seen. One morning we went in haste into beautiful hilly country near Thysville to collect the relatives of an elderly patient who had had a severe cerebral thrombosis. He had been well enough to look after himself and no one of his own family was with him.

Refugees from Angola

Kibentele is a well-known name to friends of the B.M.S. through articles and reports which Rev. David Grenfell has written of the work among refugees from Angola who are still making their way over the border into the Republic of Congo.

While Edna coped with her leprosy clinic, I was able to wander about the mission station, to visit the local market and to see something of what is being done to help these hundreds of people who have had to leave their homes. New arrivals were registered and given ration cards.

(*Photo: M. Peters*)

At Kibentele an Angolan refugee collecting oatmeal rations

I saw food distribution—oatmeal and cooking oil, salt and soap. Much help has come from America. U.N. has provided funds for a "Seed and Tool" scheme.

More than a million packets of vegetable seeds last year from Church World Service have resulted in an improved diet which has included beans, cabbages (with hearts) and tomatoes. Oxfam has sent soup and spaghetti. All this goes on together with normal station work in hospital, dispensaries, clinics and schools.

At Kibentele

New life opens up for many at Kibentele. A man who, over several months, proves his ability as a tailor or a carpenter, for example, goes off with a precious sewing machine or set of tools, to become a village tailor or carpenter. Seeds and rations for a year enable gardens to be organized and settled existence to begin again.

Some aspects of the fight against leprosy gain a good deal of publicity and it is wonderful what surgery can accomplish. I saw a woman whose nose had been completely remade, who can now go to market without it being obvious to everyone that she has had leprosy.

People suffering from tuberculoid leprosy do not have bacilli in their skin and in time their body defences are able to conquer the disease, but without proper treatment and care it may be at a cost which sometimes makes the sufferer pitiful to see.

Nerves are attacked, sense of feeling is lost, and eventually muscles may atrophy and bones deteriorate, so that deformation of hands and feet becomes steadily worse.

On top of this, the absence of pain in hands and feet leads to all sorts of wounds and ulcers that are not part of the leprosy, but which can aggravate the process of deformation.

Lepromatous leprosy patients are a danger to the community as their skin contains bacilli. One small girl had a lesion on her chin, possibly through the continual resting against her father's body when he carried her. He is at present a very sick man in hospital.

(Photo: A. Ball)

Laying house and chicken-run at Kimpese provided by Oxfam

Highly positive

One day a young man, eighteen months overdue for his check-up, and who probably would not have been there then had not government pressure been brought to bear, protested his well-being and health; but the doctor observed three small "pimples" on his ear. Skin smears showed that he was highly positive. He may have been infecting people for months.

Now his secondary education is interrupted, if not ended, for he will need months, perhaps years, of in-patient treatment to restore him to a negative condition he need never have lost, had he only kept to the regular treatment prescribed for him.

This type of leprosy has to be under close scrutiny all the time to keep it under.

The Congolese are slow to realize the relation between cause and effect. Too short a sandal, so that an anaesthetic heel is unprotected from the ground, is the real cause of a slow-healing ulcer, as is a three-inch nail used to mend a broken strap, so that a healed foot breaks down once more to produce a far worse state than before. Making people learn is a very difficult task in all sorts of situations.

So much is not known about the disease; why some people are more susceptible than others; how it gets its hold upon the nerves; what are the critical factors; so much research is needed. But research is costly, is not spectacular, and it is generally slow.

A difference

The schools run by the B.M.S. at Ngombe Lutete, and by the associated societies at Kimpese were not functioning when I was there, but I saw some of the classrooms and laboratories. There was a similarity and a difference—when I thought of the new labs. in which I hope soon to teach.

Sinks—yes, but with a bucket underneath; no taps above the sinks. Some apparatus—yes, but not one between two and often none between ten or even twenty.

The Science text-books—in French—were new and in many respects modern in approach; but theoretical and of the cram type—but what can one expect under the circumstances? I saw a Maths. text-book, dealing with sets and such-like topics, and learned that Margaret Stockwell had been to a course at a University on the teaching of this new work.

Some British schools have barely begun this type of mathematics. I salute those who attack this task with courage and determination and rejoice with them in the successes their pupils have gained. *(to be continued)*

CEYLON ANGLICANS APPROVE CHURCH UNION SCHEME

The Diocesan Council of Colombo (Anglican) recently voted 168 in favour and 18 against the Ceylon Church Union Scheme. There was one abstention. In September the other Ceylon diocese Kurunagala, voted 55 in favour and 2 against (2 abstentions).

When all diocesan councils in the Province of India, Pakistan, Burma and Ceylon have voted, a final ballot must be taken at the next General Council, which will meet probably in January 1969. It could be summoned earlier, but this is not likely since the Lambeth Conference comes in 1968.

THE ROLE OF CHRISTIAN NEWSPAPERS AND MAGAZINES

For the information of our readers we publish the text of a statement on the role of Christian newspapers and periodicals in the total ministry of the Church, especially in areas of rapid social change. The statement was approved by the World Council of Churches Committee for Specialized Assistance to Social Projects at its meeting in Geneva. It will serve as the basis for a longer document to be sent later to responsible Christian bodies for consideration and action.

Recognizing that the publication of Christian periodicals in the developing world, especially in Africa, made heavy calls on the funds available to Christian communities, the statement points out that these demands will not fade away "under the warm sunshine of commercial success", especially in view of the "poverty of so many potential Christian readers".

Five reasons

The statement then gives five reasons why Christian newspapers and periodicals deserve "the high priority which such relatively large expenditure implies".

1. For historical and moral reasons it is of the utmost importance that the Church be seen (particularly in Africa) to be involved in the new societies which are at present passing through a strongly political phase. To opt out of political argument is to opt out of modern life in the new states.

Periodicals written by Christians and containing political and social arguments from a Christian point of view are one of the best ways of bringing the Gospel into contact (and sometimes conflict) with modern life in the new countries.

2. In countries which are deeply and properly engaged in a titanic struggle against poverty and for material well-being, there is always a danger that ethical standards will be overlooked and corruption prevail. The Christian ethic is a vital safeguard in this political sphere, but it must be expressed in a political, argumentative manner.

3. The Christian politically-minded periodical is an essential extension of older methods of Christian witness and exposition of the Word. The tract and the homily which are adapted to a man whose horizon is bounded by the family and the parish need to be supplemented by the polemical periodical for the new sovereign citizens of new and intensely political states.

4. The newspaper-magazine is the popular reading format in most parts of the world today, far outranking books. Christian thinking cannot afford not to use this powerful medium. But it is only a medium, and there is no reason to suppose that the Christian message must be commercially successful and pay its way because it emanates from a periodical rather than a pulpit.

5. For all these reasons the Panel believes that the magazine-newspaper-periodical is an essential means of spreading the Word and needs long-term support just as much as other missionary and evangelistic activities.

GIFT TO UNIVERSITY

The Free University in the Congo, a Protestant institution open to all, celebrated its third anniversary on 2 November. It was also the opening of the 1966–67 academic year.

"Give the university the opportunity to work in peace," declared Dr. Athanase Nzadi, Minister of National Education, in his speech at the anniversary ceremony.

He announced that the government had granted 100 scholarships for students who wish to study at the University of Kisangani. Also the President of the Republic, General Mobutu, is granting the Free University in the Congo a credit of 50 million francs (£100,000 approx.) for its fourth year.

JAMAICANS HELP IN TRINIDAD

Only two weeks after the commissioning of its first local deaconess, the Trinidad Church has again shared in an historic service at the Induction of Rev. Samuel Vernon to the pastorates of Fourth Company and Princes Town.

When the B.M.S. found it impossible to send anyone from England to relieve present staffing difficulties in Trinidad, a call was sent to the Jamaica Baptist churches.

To that call Rev. S. Vernon and his wife and family have responded and although they come direct from Jamaica they are to be supported by the B.M.S. in London.

The service of induction was presided over by Mr. W. F. Webb, President of the Trinidad Union, and Rev. A. J. Parkes, its Secretary. Rev. W. C. Bell and Rev. R. W. Firmin shared in the prayer of induction and the charge to the church and candidate.

A. C. FIRMIN

VOICE OF A STRANGER

Readers will find much of interest in *Voice of a Stranger*, compiled by Ruth Dibble (price 2/6).

This booklet, of 43 pages, tells the story of the growth of the famous Ludhiana Christian Medical College and Hospital, North India.

It traces the development of the work up to 1964. However, the major part of the book is taken up with the story of a British Baptist from Cumberland, Dr. Edith Brown, the founder of the Christian Medical College and Hospital.

In a booklet of this nature there should have been more reference to the major contributions which many missionary societies (including the B.M.S.) are making to this fine piece of co-operative inter-denominational service.

The booklet may be obtained from the Ludhiana British Fellowship, 157/183 Waterloo Road, London, S.E.1.

THE 1967 SUMMER SCHOOL PROGRAMME

By PETER AMIES

OF all the many letters that are sent to the Young People's Department, those that particularly encourage us are the ones we receive from young people saying how much they enjoyed themselves at Summer School.

Each year a selection is printed in the *Summer School Newspaper*. The one I quote is typical of many: "It was the first Summer School that I had attended and there is no doubt that I shall go to Summer School again next year for another enjoyable and enriching holiday".

For the past fifty-seven years the Baptist Missionary Society has been providing a holiday programme that fulfils three aims.

In the first place, Summer Schools are holidays with a purpose. The church at work in its overseas mission is presented with conviction and challenge. Young people are faced with the needs and opportunities of the modern missionary movement. They find a new dimension in worship and prayer, discussion and Bible study.

In consequence many return to their churches strengthened and inspired, and each year some hear the call of God to offer themselves for service with the B.M.S.

Secondly, Summer Schools are holidays that offer a wonderful fellowship. It is not only getting to know outstanding leaders and missionaries that means so much, but also the thrill of being with many others of their own faith and own age. This appeals to young people and that is why the "Summer School set" is an increasing one.

Thirdly, Summer Schools are holidays that have balance.

All the essential ingredients that go to make up a happy and worthwhile holiday are skilfully blended together by able and experienced leaders. There is plenty to do and a great deal of fun. Food is varied and plentiful. The many centres at home and overseas offer a wide choice at various prices.

Above all else, the claims of Jesus Christ in terms of commitment and service are faithfully presented.

Within the limited scope of this article only a short glimpse can be given of the 1967 Programme. I hope, however, that enough is written to convince ministers and youth leaders that no finer holiday opportunities exist than those provided at Summer School.

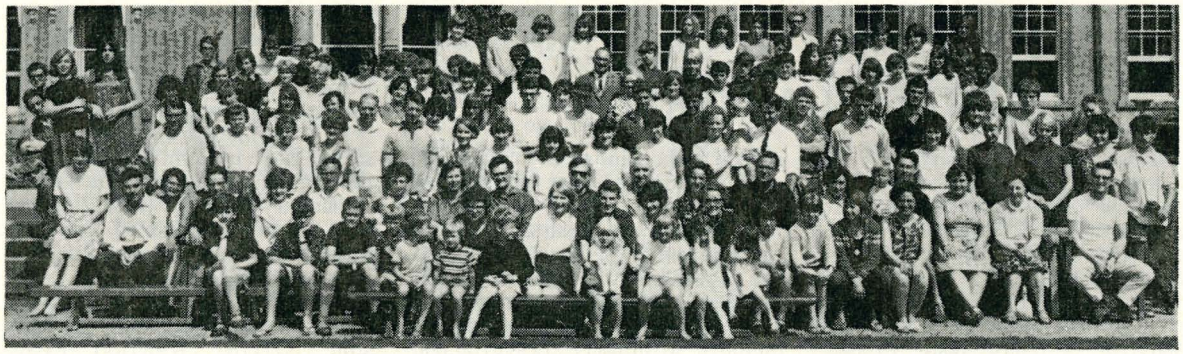
Those who have happy memories of 1963 will be glad to know that we pay another visit to the West Cornwall School at **Penzance.** Since last we went, a fine swimming pool has been added to its many attractions and this, plus some glorious rugged Cornish scenery will be as always a very popular centre.

Seaford, Barton and now Bexhill have in common the attraction of good swimming pools in extensive grounds.

Barton-on-Sea lies on the south Hampshire coast, near to the New Forest.

Seaford is in Sussex and becoming one of our most popular Summer Schools.

The name of **Bexhill** in Sussex has appeared in our programme for decades and has a greater significance than any other Summer School for it was here that many for the first time joined the "Summer School Set". Ancaster House has excellent premises with large playing fields and tennis courts.



Schoolers and staff at the B.M.S. Summer School at Boscombe last August

PROGRAMME FOR 1967

Dates	Centre
29 July—26 August ...	Barton, Bexhill, Penzance, Seaford
5–19 August ...	Carberry Tower, Scotland
12–26 August ...	Alloa, Scotland
1–16 September ...	Besenfeld, Germany
1–16 September ...	Kraljevica, Yugoslavia
29 July–12 August ...	Bad Gastein, Austria (United B.U./B.M.S.)

	Costs
Home Centres ...	Per week, from £6
Penzance, Cornwall ...	Per fortnight, £15
Carberry Tower, Scotland	Per fortnight, £19
Alloa, Scotland ...	Per fortnight, £17
Besenfeld, Germany ...	Per fortnight inclusive of travel, £33 (21 and under); £34 5s. 0d. (over 21).
Kraljevica, Yugoslavia	Per fortnight inclusive of travel, £43 10s. 0d. (21 and under); £45 16s. 0d. (over 21).
Bad Gastein, Austria	Per fortnight inclusive of travel, £34 (21 and under); £38 (over 21).

Further details and booking forms are available from the Young People's Secretary, B.M.S., 93 Gloucester Place, London, W.1, or the Young People's Secretary, Baptist Church House, 4 Southampton Row, London, W.C.1.

In 1963 a new feature of our programme was the introduction of a Summer School for the older age group—the "forgotten twenties" as they call themselves.

Since then **Alloa**, Scotland, has filled up within a few days of bookings opening. Once again we go to the Gean House which is situated in lovely gardens and woodlands. From Alloa a wide range of tours in glorious Scottish countryside is arranged, including one to the famous Edinburgh Tattoo.

Last year the same age group enjoyed another new centre in Scotland, **Carberry Tower,** Musselburgh. Originally the private residence of Lord Elphinstone it is now one of the best hotel style Conference Centres in the British Isles and the B.M.S. has rented it for another "Twenty-plus" Summer School.

Despite the credit squeeze B.M.S. overseas centres come well within the currency regulations for they are so reasonably priced.

A fine hostel has been booked at **Besenfeld** in **Germany** and the fact that it is situated in the Black Forest district will make this a wonderful holiday with opportunities for attractive excursions.

Yugoslavia is a country that catches the imagination and our centre at **Kraljevica** is on the sun drenched Adriatic coast. On our two previous visits, schoolers have come back singing the praises of the good swimming in the warm sea, and the steamer and coach excursions to many picturesque places plus the fine food and challenging fellowship with Yugoslav Baptists.

Once again we share in two United Schools with the Baptist Union Young People's Department. The home centre this year will be at **Bexhill** (12–26 August) and the overseas centre at a youth hostel situated at the head of a waterfall, 3,500 feet up on the outskirts of **Bad Gastein, Austria.**

Full details of all these fine holidays, together with others arranged by the Baptist Union Young People's Department, are described in the *Summer School Newspaper* available from either the B.U. or B.M.S.

SETBACK IN CEYLON CHURCH UNION NEGOTIATIONS

Ceylon's church union scheme failed to receive the necessary majority of votes from the fifty ministers and fifty laymen attending the third annual Conference of the Methodist Church in Ceylon.

The voting was on the proposed amended scheme of church union which provides for the merging of the Methodist Church in Ceylon with the (Anglican) Church of Ceylon, the Presbyterian and the Baptist churches, and the Jaffna Diocese of the Church of South India. There was a vote of 70 per cent for the scheme in the ministerial session and 68 per cent in the representative.

For the scheme to be accepted it was necessary that there should be a favourable vote of 75 per cent of the members present at this conference, and that there should be a similar majority at next year's conference.

In view of the strength of the vote for union, the Conference prepared proposals, which were unanimously accepted, that would enable negotiations to be continued.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

Thursdays - 5d.

Appoint an agent for your church or order through a newsagent.

Write for details and specimen copy to:

The Publications Manager
6 Southampton Row
London, W.C.1

(*Photo: A. S. Clement*)

B.M.S. missionary, Rev. A. A. Boorne, outside a church building in the forest area of Paraná State of Brazil

INTER CHURCH AID HELPS IN NEW INDIAN FAMINE CRISIS

Because of the help by churches around the world in response to the World Council of Churches India famine appeal earlier this year, immediate measures could be taken to help meet a new emergency in the State of Bihar.

Well-drilling equipment—bought with funds from the W.C.C.s special appeal—is being redeployed to work temporarily in the drought affected parts of Bihar. It will be manned by three of the churches' specialists, two workers from the Indian Social Institute's extension service, and a number of volunteers.

North of the Ganges River where earlier floods had destroyed crops and put out of action many irrigation pumps, the Committee on Relief and Gift Supplies of the National Christian Council of India is supporting two Peace Corps volunteers and an Indian with a mobile workshop to help repair pumps.

Emergency feeding programmes and food-for-work projects have also been started.

Bihar has a population of more than 50,000,000. According to the *Guardian* of Great Britain, at least 20 million of these people now face acute hunger and starvation. The *Observer* reports a mass migration appears to have begun from the affected areas with an estimated 3,000 persons leaving every day for Calcutta.

The *Hindustan Times*, New Delhi, says: "Bihar is facing one of the worst droughts of decades. Fields which are irrigated by the Lilagan irrigation scheme are dry. Children are eating the pulp from a palm tree trunk. In Bahera village people are living on salt and water."

B.Z.M. CENTENARY CELEBRATIONS

To commemorate the centenary of the founding of the Baptist Zenana Mission (now merged into the B.M.S.) a special dramatic presentation will be given.

This will be held on Tuesday, 19 September, 1967, in the Queen Elizabeth Hall, London.

Further details will be published later but please book the date in your diaries now.

THE RETIR
REV. H. W

AT the November General Committee of the Baptist Missionary Society leave was taken of the Rev. H. W. Carter, B.Sc., Associate Overseas Secretary with special responsibility for Asia, who was retiring.

Many tributes were paid to Mr. Carter's life and service.

A member of the Old King Street Baptist Church, Bristol, he was accepted as a B.M.S. missionary in 1924 after being educated at Bristol University and receiving a course of teacher-training.

His first appointment was to the Industrial School at Faridpur in Bengal, and then, in 1930, he began his long years of outstanding service in the Lushai Hills of Assam (now known as the South Mizo District) where he and his wife served for twenty-nine years.

Lushai Bible

The quality of his work there will long be remembered. He did much to build on the foundations laid by the pioneers, F. W. Savidge and J. H. Lorrain, and helped to train and strengthen the Christian community. He improved the school system and took a keen and vital interest in translation work. He was one of the chief revisers of the Lushai Bible, of which copies have recently been made available.

In 1959 he was called to be Associate Foreign Secretary in B.M.S. headquarters with particular responsibility for the Asia Field. During this period he also acted as Men's Candidate Secretary.

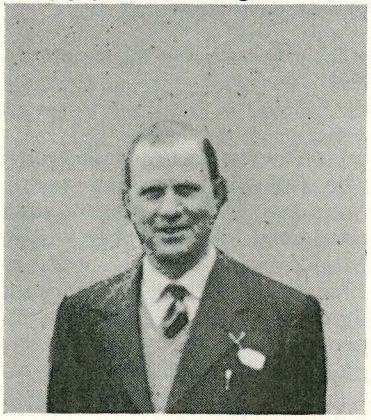
In these offices he served with distinction and through his unique personality and character made a fine contribution to the life of the Mission House and of the Committees for which he

EMENT OF
. CARTER

was responsible. He was always helpful, friendly, courteous and imperturbable. He can truly be described as one of "the saints of God".

The quality of his work was greatly appreciated by his colleagues, by missionaries of the Society—in whom he took a personal interest—and by all who served with him.

He and his wife, who served so many years with him on the mission field, have retired to Lincolnshire. We wish them every joy and blessing.



Rev. H. W. Carter, B.Sc., with a Conference label attached to his buttonhole

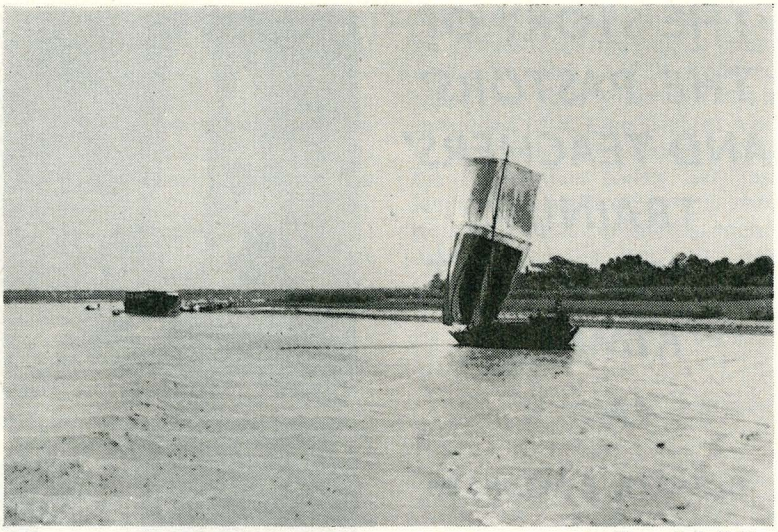
★ ★ ★ ★

CHITTAGONG WELFARE ASSOCIATION

The Christian Welfare Association of Chittagong, East Pakistan, which was founded early in 1965 with 14 members, now has 76, including Roman Catholics, Anglicans and Baptists.

Its purpose is "the fostering of friendly and social unity within the Christian community."

The linguistic medium of operation is for the most part Bengali.



(Photo: N. B. McVicar)

A peaceful scene on one of the many rivers in East Pakistan

BUT THE DOCTOR WAS STUDYING THE LANGUAGE . . .

They complained. The doctor was needed in hospital. The staff was short, and there was so much to do. But the doctor was studying language: "He's not supposed to be a preacher; he's a doctor."

It is difficult when the local people think that either you know their language from birth ("After all, we all do") or else that you will never ever speak it in such a way that they can understand—so why don't you just sit down and get on with the work in the hospital?

Conscience

And it is even more difficult when your own conscience is constantly telling you that there is so much to do in hospital, and so few to do it.

I have just finished the first year of missionary language study—five months in the mission station and four months at school—and am now back at the hospital again.

And what a joy it is to go to the local church service on a Sunday and to join in the Lord's Prayer, to be able to say a meaningful *Amin* at the end of the prayers, and to gain a blessing from the sermon instead of having to strain every nerve to catch one intelligible word!

What an inestimable advantage it is to be able to ask questions of the patients and to receive relevant and understandable answers at least half the time!

A privilege

And what a privilege it is just to be able to talk to a man on the bus, a man who inquires what book it is you are carrying; to be able to tell such a man the Parable of the Lost Sheep in introduction to the book, and then to leave him with St. Luke's Gospel in his own language, knowing he is interested! "Just"? . .

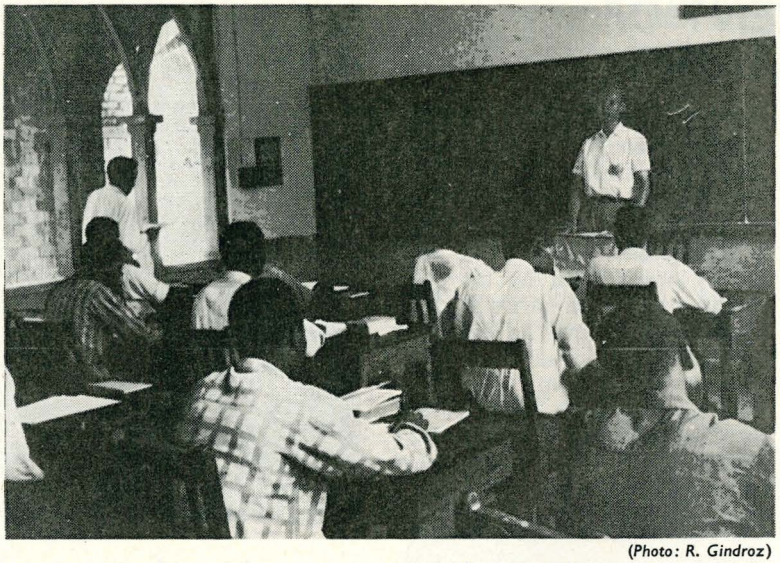
Please pray for those of us doing language study—and rejoice with us, too, as the new opportunities are opened to us to do that work for which the Lord of the Harvest, the Great Physician, has sent us.

A. Smith

THE STORY OF THE PASTORS' AND TEACHERS' TRAINING INSTITUTE AT KIMPESE

PART II

By PETER J. MANICOM



(Photo: R. Gindroz)

Rev. P. J. Manicom teaching a class at the Ecole de Pasteurs et d'Instituteurs at Kimpese

Last month Mr. Manicom told how the E.P.I., Kimpese had helped the Christian Institute at Bolenge, where training had been suspended because of rebel activity.

THE missions which participate in the Pastors' and Teachers' Training Institute at Kimpese are different from those which participate in the Congolese Christian Institute at Bolenge, and this incident illustrates the co-operative spirit which characterizes much Protestant activity in Congo, whether in the fields of training, evangelism or relief.

The other touch of drama at the beginning of the 1964–65 academic year was provided by our own students. The students for a number of years had their own council which met in the presence of a member of the teaching staff and discussed various matters affecting student welfare.

This council fulfilled a useful function, but overstepped the mark by the violence of its agitation that a school meals service should be started without tarrying for any.

The E.P.I. staff called in Congolese members of its Board of Management, and a representative of the provincial government educational service, in order to help it to make a right decision.

When the decision was communicated to the students, that certain conditions would have to be fulfilled before the refectory could begin providing meals, tempers ran high among some students and were undoubtedly inflamed by trouble-makers amongst them. A large group, numbering perhaps in the region of a hundred, went rampaging round the mission, banging their metal plates with their cutlery, and throwing stones and other missiles, mostly at the roofs of the houses of certain missionaries and certain Congolese. No one was hurt, but a number of roofs were damaged.

Already warned

The student council had already been warned that in the event of a violent manifestation of this kind, the secondary school would be closed. It was my custom to conduct prayers myself every Saturday morning. The following morning was a Saturday. Usually prayers were conducted in Kikongo from Monday to Friday, and in French on Saturdays, but that morning the attendance of workpeople and their wives was markedly better than usual, and I decided to conduct prayers in Kikongo. The reading was from Isaiah 53. After prayers, with students, staff and workpeople present, I gave a short account of the events which had led up to the stone-throwing of the previous night, and announced that secondary school pupils were to leave E.P.I. that day.

After the service I told the minority who came from outside the Central Kongo province, that they could stay at Kimpese until the E.P.I. Board of Management had decided what was to be done. Nearly two hundred pupils left, mostly by train, with instructions to return in about ten days' time and hear what the Board of Management had decided.

The Board of Management,

at a special meeting a few days later, decided to expel five pupils known to be troublemakers, and allow the others to resume their studies if they signed a form promising to conduct themselves properly in future, and if they paid a fine for the repair of the roofs which had been damaged. It was also decided that no school meals service should be provided that year. The Provincial Director of Education, informed of what had happened, expressed his regret and decreed that the students' council should be disbanded. Discipline was much improved after this.

First Congolese principal

The following year Mr. Noé Diawaku, just returned from university studies in the U.S.A., accepted responsibility for supervising a school meals service, and in 1966 a younger Kimpese-trained teacher was appointed to this task, Mr. Diawaku having been appointed the first Congolese principal of E.P.I.

Disputes over food, whether or not meals are provided, are quite common in Congo secondary schools. It would be a mistake to judge the degree of moral and spiritual growth among the students on the stone-throwing incident alone, and one needs to remember that student rags in Britain are sometimes more destructive than these events of October 1964 at Kimpese.

The parable of the sower is certainly applicable to E.P.I. God's word is sown, but the work of the evil one, the effects on a rootless life of suffering or persecution, the cares of the world or a materialistic attitude, make some of the seed unfruitful. Yet there is also the good soil, the receptive hearts in which the seed matures and brings a harvest of blessing.

The six men from the third year class of the theological school, and the six from the first year, had been placed in the same classroom for examination purposes. As I sat in front of them in the classroom which was not over-warm, for it had no windows and the cool dry season was now upon us, I reflected that twelve was just the number of Jesus' first disciples. He had devoted much of His time to the training of the twelve, and gives to His Church in every generation the great commission to make disciples and teach them all things which He commanded.

One of the greatest problems of the Church of Jesus Christ in Africa is that few gifted young men who have had a secondary education are willing to become pastors.

There are too many other jobs which carry better pay and more prestige, and even if a Christian man is himself prepared to make sacrifices, his family may put great pressure upon him not to enter the ministry.

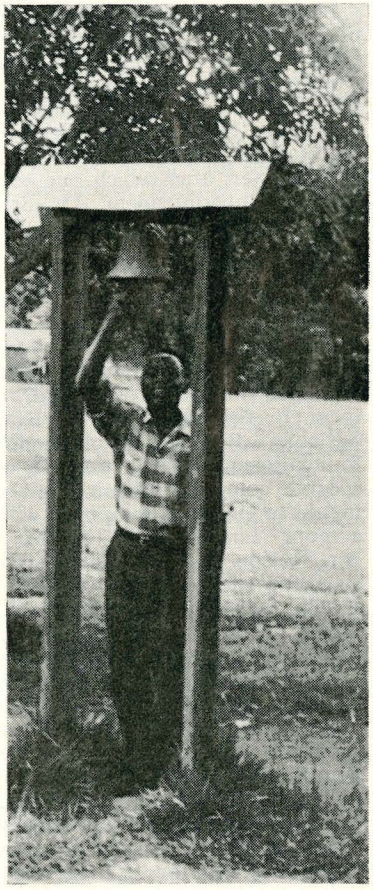
The extended family system which is part of the traditional African way of life, means that many of his younger cousins and nephews as well as his sons may look to him to help them pay their school fees, and if he is a minister he is likely to be less able to do so than a school-teacher or government official.

Effect on recruitment

No doubt the troubled times through which the Congo has been passing have also had their effect on recruitment, and have also caused delays of more than a year before some accepted candidates from the Upper River have been able to reach Kimpese to begin their courses. One man never did arrive: he was found a few miles out of Kisangani (Stanleyville) with an arrow through him.

In the calm of Kimpese it may be difficult to imagine a situation like that a few hundred miles away, but sometimes one is reminded of it. One student who is obviously not concentrating on his studies today has just learnt that his brother was shot not long ago; another student, asked when he last read the Epistle to the Romans, replies that it was when he was hiding from the rebels in the forest near his village!

(to be continued)



(Photo: R. Gindroz)

At Kimpese the bell is rung for the Scripture Union Bible School

NEW WARDS OPENED AT THE CHRISTIAN GENERAL HOSPITAL, PALWAL

REPORT BY ANTHONY SMITH

It was a great thrill to us all, on 12 October, 1966, to see the completion of the first stage of a plan and the coming to reality of a long-cherished hope, as the President of the Baptist Union of North India, Mr. Wilson Sampson, cut the tape and opened the doors of Palwal's new Men's Ward.

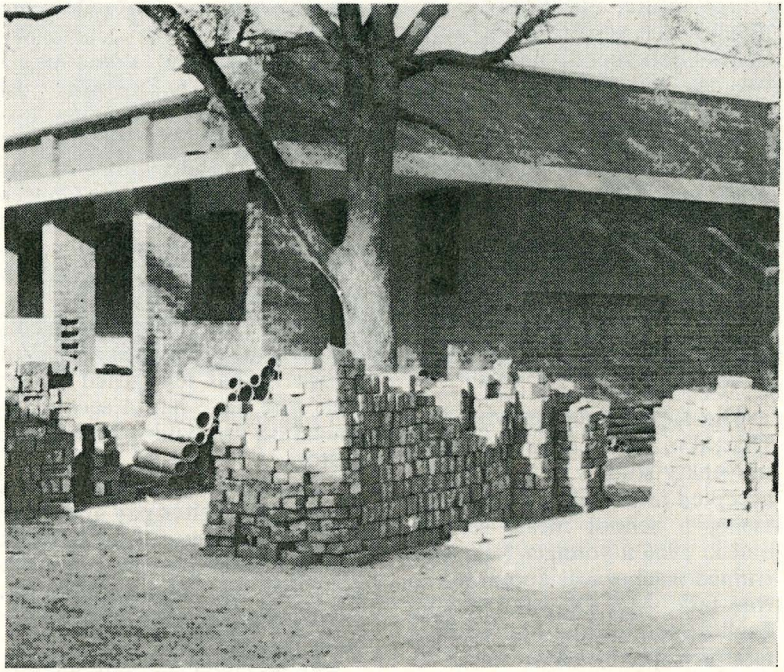
Our minds went back some nine months to the time when the Rev. Geoffrey Grose of Free Church, Delhi, cut the first sod in a piece of ground covered with thorn bushes which had been part of the surroundings of the hospital.

Now we all sang a hymn of praise and worshipped our great God who had inspired the change from wilderness to a place of healing. Rev. F. J. Martin, District Supervisor here, and President of the Hospital Managing Board, led us in prayer, after which our new Medical Superintendent, Dr. Iris Dwyer, read from the Gospels.

Formally opened

Dr. Gwenda Pritchard, who has seen the building go up and had found the architect and contractors so helpful to work with, expressed the thanks of all of us to them. In February 1966 the Rev. Malcolm Brand had laid the foundation stone in the presence of a large company who had given thanks to God with him; now, with a more "family group" watching, Mr. Wilson Sampson opened the ward formally, and the Rev. Peter Jacob, Secretary of the Baptist Union of North India, led us in a prayer of thanksgiving and blessing.

How pleasant it was to walk round the attractive, airy, spacious ward which will hold thirty-two beds; and what a comparison it was with the rest of the wards here—so much smaller and more cramped! Our men patients seemed almost lost in it by comparison, but how pleasant it will be to treat each patient easily, to be able to approach him directly, not to stumble over the relatives and two other beds in doing so.



The new wards at the Christian General Hospital at Palwal in course of construction

We have also a recovery ward in the new block which will enable us to give better care to the patients after their operations. All this has been made possible by the wonderful response to the B.M.S. Medical Appeal Fund for which we are so grateful.

Pray on

We prayed then, and must pray on, both that this ward may be a blessing to all who come, and that many may find here health, not only physical but spiritual as well, for here the Lord has commissioned His witnesses to heal and to teach in His Name.

PLEASE PRAY MORE FOR MISSIONARIES

IMPORTANT ANNOUNCEMENT

The B.M.S. magazines—the Missionary Herald, The Quest, and Wonderlands, are now being distributed from the Mission House.

From 1 January 1967, all orders for them, all correspondence relating to their distribution, changes of address, and money for the magazines, should be sent to:-

The Assistant Home Secretary,
Magazine Distribution Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

It is important that you quote your Magazine Account number and the name of your church in your correspondence.

THE COMMISSIONING OF THE FIRST DEACONESS IN TRINIDAD

REPORT BY R. W. FIRMIN

Thursday, 29 September was a red letter day in the life of the Baptist churches in Trinidad. For it was on that date that we met at the Church Centre in Princes Town to commission Miss Josephine Placide as a deaconess of the church. This was the first time such a service had been held for one out of the local church.

To a crowded church Miss Placide said of her call that she could not give any definite date and time when God called her. There was nothing dramatic about it but it was a gradual thing, as she saw the spiritual needs of the people. She answered the call, leaving to take training at Calabar College, Jamaica, and it was there that she realized that her work had just begun. She found the period of training valuable for it helped to strengthen her faith and broaden her outlook. There were setbacks and hardships but these only helped to strengthen the conviction of her call.

She closed by saying that she did not know what the future held but she was certain that God held the future.

Mr. Webb, President of the Union, then spoke about the work which Miss Placide would be doing. She was to work mainly with the young people and the whole Union was looking to her for assistance in this field of service. He then presented her with a New English Bible on behalf of the Union.

The Rev. A. J. Parkes, after leading the act of commissioning, conveyed to Sister Josephine the greetings of those who were not able to be present.

The Charge to the Union and the candidate was given by the Rev. W. C. Bell. He spoke first of the home influence that had helped in the moulding of Sister Josephine's life, then of the influence of Miss Eva Waggott in leading and training her.

In speaking to the Union and especially to the men he asked that all would fully understand what had been done in the service. Sister Josephine had been given freedom to visit the churches and share as fully as any minister.

In speaking to the candidate he referred to the text: "I am amongst you as one who serves". Firstly, he outlined the meaning of the word deaconess, one who serves.

Then he went on to outline the characteristics of the three members of the household at Bethany, Martha, Lazarus and Mary. He urged Sister Josephine that she should be like Martha who knew how to serve, Lazarus who sat by and listened, and Mary who gave all that she had.

After the delivery of the charge the service closed with the singing of the hymn: "Head of the Church and Lord of all".

FAREWELL TO REV. PETER AMIES

Every five years leadership of the the Young People's Department of the Baptist Missionary Society changes. The Rev. Peter F. E. Amies, who joined headquarters staff in 1962 as Assistant Secretary for Young People's Work, has now left the service of the Society. He was inducted at the end of last month as minister of Clevedon Baptist Church in Somerset.

Mr. Amies was trained at Spurgeon's College and, before coming to the Society, was pastor of the churches at Beaconsfield in Buckinghamshire and Arnold, Nottingham.

Like his predecessors, he has made his own individual contribution to the life and work of the Society and to his department.

Young people have particularly appreciated the fine Summer School programmes which he has organized, both in this country and abroad. He has expanded this programme, particularly for the over-twenties, by introducing schools for that age group.

He has also made a contribution to the educational work of the Society by the production of the magazine *Focus*, with its studies of B.M.S. fields.

Rev. P. F. E. Amies

Under his leadership Young People's auxiliaries in the churches have taken a closer interest in the Society's work and many of them have increased their contributions to B.M.S. funds.

He has also introduced "Youth Partners", a scheme for fostering the interest of young people in B.M.S. work.

During his term of office he has been Joint Secretary of the Baptist Youth Movement and has rendered important service to the European Baptist Federation as Secretary of its Young People's Committee.

He visited North America as a delegate to the Miami Baptist World Congress and helped to lead the British delegation to the B.W.A. Youth Congress at Beirut in 1963.

We are grateful to him for service so willingly rendered and wish him both joy and blessing in the work to which he has been called by God.

OBITUARY

A TRIBUTE TO REV. H. R. WILLIAMSON, M.A., B.D., D.Lit.

By E. G. T. MADGE (*B.M.S. General Overseas Secretary*)

Dr. Henry Raymond Williamson, who died on 30 November, 1966, at the age of 82, served as a missionary in China from 1908–38, as Foreign Secretary of the Society from 1939–51—a total of 43 years of loyal and distinguished service, as long and as varied as that of any servant of the Baptist Missionary Society.

A distinguished Chinese scholar, he was also a faithful preacher of the Gospel and an able administrator who led the Society through the Second World War.

He was an unassuming colleague, friend and pastor to all B.M.S. missionaries. Those who knew him as a colleague in China, who served with him in the Mission House, the candidates for missionary service who were interviewed by him, and those who came to know him through his deputation work, as President of the Baptist Union (1951), and as Chairman of the Society (1955–56), thank God for a great man who was also a humble servant of Christ.

Had circumstances permitted, there would doubtless have been tributes from churches and individuals in China. May those who learned of Christ through His ministry be encouraged by His example in these very difficult days.

His call to service came in 1900 after hearing the story of the Boxer Rising and of the martyrdom of the Rev. T. W. and Mrs. Piggott, members with him of the West Street Baptist Church, Rochdale.

After training at Bristol Baptist College, he went to Shansi, the Martyr Province, where missionaries and children had laid down their lives in 1900. It was in Taiyuanfu where many of these had been killed that he served for seventeen years.

1900 proved to be the beginning of a half-century of war and suffering. In Shansi he saw the downfall of the Manchu dynasty and the founding of the Republic. This change opened the door to new ways of service, through education and public service. He was on cordial terms with Chinese officials and with the leaders of the Shansi University, as well as being General Secretary of the Y.M.C.A. At the same time he was fully engaged in a ministry to the village churches of Shansi. He sought to introduce both those in high office and the illiterate villagers to Christ.

In the 1920s and 1930s, the Province of Shansi became known as the "Model Province". Dr. Williamson's service to education, agriculture and industry (for which he was decorated twice by Governor Yen Hsi Shan) undoubtedly played a part in their growth. His witness and influence opened the minds of many to the value of western learning—and to the teaching of the Master.

From Shansi he was transferred to Shantung in 1926 where, as Dean of the Cheeloo University Extension Department and Director of the Whitewright Institute, his gifts were used to the full. His scholarly outreach and his study of the Chinese culture found abundant scope, and he seized eagerly upon the evangelistic opportunities provided by the Institute.

Cheeloo University, with its departments of medicine, agriculture and theology, as well as of arts and science, provided a training ground for many Christians and others who afterwards served their country in church and society.

From 1932 to 1938 he was Secretary of the National Provincial Council, co-ordinating B.M.S. work in Shantung, Shansi and Shensi. These were the years of the Communist rule in Yenan, the Japanese invasion of Manchuria, the kidnapping of General Chiang Kai Shek in Lintung, Shensi, and, finally, of the Japanese invasion of North China.

It was also the period of the rapid growth of the Protestant churches, the National Christian Council, the Church of Christ in China, and the Christian Literature Society—in all of which Dr. H. R. Williamson played a part.

The Protestant Christians of China numbered almost 1,000,000 in 1937, the high water mark in their history. That they have been able to resist the pressures of Communism since 1950 is due to the leaders of the churches in the 1930s, of whom Dr. Williamson was one.

In 1938 he was called to the post of General Foreign Secretary of the Society and, after a tour of B.M.S. fields in Asia, he took up office at the Assembly of 1939. Immediately he was plunged into the stresses and strains of the war period, and all that was involved for our missionaries in Asia and Africa. Even before the war ended, he gave himself to planning for the future. That many of his recommendations remain unfulfilled is due to the continuing chaos of the post-war years, during which China turned Communist and all B.M.S. missionaries were withdrawn from the country.

Even while working in London he continued his concern for China, and helped to organize and supervise the Chinese Service of the B.B.C.—a work he shared in to the time of his death.

His publications include *Wang an Shin; Statesman and Educationist of the Sun Dynasty*, *China among the Nations*, *Teach Yourself Chinese* and *British Baptists in China*.

For what will Dr. H. R. Williamson be remembered? For his ability and dedication to missionary work, undoubtedly. For his influence on many individual lives in China and elsewhere, most certainly. But by those who were closest to him in China and in the United Kingdom, he will be remembered for his welcoming smile, his personal concern, his willingness to listen and to give counsel, and for his nearness to the Master, which nearness he mediated to us all.

Acknowledgements

(Up to 20 December, 1966)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 10s.; Anon., £2 10s.; Anon., £1; Anon., £4; Anon., £2; Anon., £5 10s.; Anon., 16s.; Anon., £5; Anon., £25; Anon. (Agri. work), £10; Anon., 6s.; Anon., £5; Anon. (India Famine relief), £1.

Gift Week: Anon., £5; Anon., £3; Anon., £1; Anon., 10s.; Anon., £1 1s.; Anon., 10s.; Anon., £1; Anon., 5s.; Anon., 5s.; Anon., £5; Anon., £1; Anon., £3.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
November				
18	Mrs. L. C. Williams, Birkenhead	250	0	0
24	Miss A. W. Carrington, London	50	0	0
24	Miss M. C. Longbottom, Peterborough	24	13	4
25	Mrs. M. Robinson, Gloucester	1,000	0	0
29	Mrs. M. Freeman, Clacton	250	0	0
December				
2	Mr. A. J. Sinclair, Erith	1,600	0	0
8	Mrs. F. B. M. Jones, Warrington	250	0	0
12	Miss E. G. Marshall, Nottingham	321	0	0
13	Miss M. A. Boyes, Bessels Green	4,000	0	0
13	Mr. William Bower, Llanpumpsaint	500	0	0
16	Mr. L. Elding, Hazel Grove	100	0	0
16	Miss R. M. Binns, Peterborough	10	0	0

Missionary Record

Departures

14 November. Dr. E. J. Marsh for Berhampur, Miss M. R. Philip for Udayagiri, India, and Dr. and Mrs. M. W. Flowers and family for Chandraghona, East Pakistan.

15 November. Miss L. Quy for Nagpur, India.

23 November. Miss D. M. West for Yakusu, Congo Republic.

9 December. Rev. F. J. and Mrs. Grenfell and family for Lukala, Congo Republic.

Arrivals

19 November. Rev. J. O. Wilde from Darjeeling, India.

3 December. Dr. and Mrs. H. G. Stockley from Chandraghona, East Pakistan.

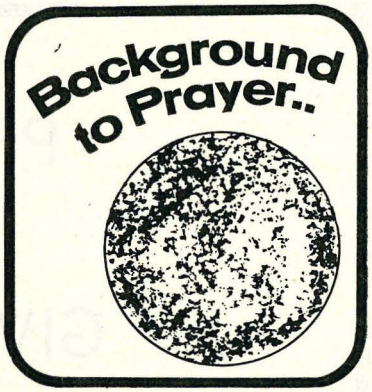
6 December. Miss M. Smith from Pimu, Congo Republic.

8 December. Miss H. A. Pilling from Thysville, Congo Republic.

16 December. Rev. M. L. and Mrs. Brand and family from B.M.S. Secretariat, Calcutta, India.

Death

30 November. Rev. H. R. Williamson, China Mission (1908–38), General Foreign Secretary (1939–51), Chairman (1955–56).



(Based on the Prayer Calendar)

This month our prayers are asked for the Baptist World Alliance and its work of linking together the national Baptist fellowships throughout the world, and for its Secretaries, Officers and Executives.

We are also to pray for the Baptists throughout the British Commonwealth, the Baptist Union Commonwealth Society, to which B.M.S. missionaries, the Rev. Clifford and Mrs. Gill, have been seconded for work in Sierra Leone, and for Baptists throughout Europe and America.

Let us give God thanks for the strength of the Baptist witness and pray for those who have been called on to suffer persecution for their faith or who are restricted in their liberty to worship.

Our prayers are also asked for Baptist missionary societies from our own and other countries, whose missionaries are serving in many lands, that they may be given increasing zeal and outreach.

We are also asked to pray for the work of co-operative missionary agencies, particularly the Conference of British Missionary Societies of Great Britain and Ireland, in which the B.M.S.—along with other major missionary societies in this country—shares.

Then we are asked to remember the National Christian Councils of lands where the Society is working or has worked, and other interdenominational agencies.

Our prayers are also asked for the World Council of Churches and its various Divisions.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.
***General Secretaries:* Rev. A. S. Clement, B.A., B.D. (Home); Rev. E. G. T. Madge, B.A., B.D. (Overseas).**
Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.). Correspondence regarding the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey), both at the above address.

PRAY FERVENTLY
and
GIVE SACRIFICIALLY
THAT

B.M.S. work in 10 countries may be used for the further extension of God's Kingdom and that this year's budget of

£457,768

may be raised before 31 March 1967

Gifts may be sent to:

REV. A. S. CLEMENT,
GENERAL HOME SECRETARY,
BAPTIST MISSIONARY SOCIETY,
93 GLOUCESTER PLACE,
LONDON, W.1.

Printed by Ebenezer Baylis & Son. Ltd., The Trinity Press. Worcester and London. Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1. at the Carey Press.

Baptist Theological Seminary Library
Büechlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

March 1967

6d

THE EASTER MESSAGE . . . TO THE ENDS OF THE EARTH

"THE B.M.S. is always appealing for money!" complained a church member.

This is not, of course, true—but some would say that there is enough truth in the statement to make it sound true.

"I have been living for four years with deficits," writes a missionary.

"Each February, at the Annual Meeting of the Baptist Union of North India, there has been a disheartening attempt to cut down grants and reapportion funds so that the bare essentials may be carried on.

"The hospital runs on a deficit.

"The schools run on deficits.

"Evangelism hardly runs at all because at the end of each month no one knows where the last month's salaries are coming from.

"That causes another deficit—of workers.

"We go out and see vast areas where our work is needed—spreading the Gospel—and with it literacy, healing, hygiene, knowledge of better methods of farming and home management.

"An area where there were once eighteen workers, now has five—three of them nearing retiring age.

"Each year, around comes the B.M.S. Financial Report—most depressing—the B.M.S. has a deficit, too—sometimes less, but more often more. When it is less, it is because of less missionaries being employed.

"We cannot go on working like this!"

While the Society rejoices that churches and individuals are increasing steadily the amount they give to B.M.S. work, these deficits occur mainly because of the even more rapidly increasing cost of living.

In the British Isles costs have risen considerably but compared with a land like India that rise is small. There, as in other countries where the Society's missionaries serve, soaring costs have meant an increasing struggle to maintain present work.

A vision

The B.M.S. is concerned to keep before the churches at home a vision of a world won to Christ.

The Gospels make it very clear that God's Kingdom will be a Kingdom of men and women of all races and all nations, and that to bring about that Kingdom the Good News must be preached unto the ends of the earth.

Easter reminds us again of what has been wrought by Christ for us.

It is difficult for us who live in the western world to imagine life without Easter. Our civilization and our culture have been shaped by the glory of the Easter morning and the triumphant cry, "He is risen".

We forget too often that our world is a world of famine, war, and conflict because man is estranged from God. The answer to world problems—although we sometimes imagine it to be—does not lie in political systems, nor even world governments. It lies in the reconciliation of man with God, through Christ, and in the fruits of that reconciliation. It is the acceptance of God's Kingdom which changes men's hearts, and therefore their actions, not the acceptance of political governments.

The Power of the Resurrection

Yet, if the power of the Resurrection is to be made known in every land and every nation, and men everywhere are to be given an opportunity of entering God's Kingdom, then those who know Christ must make available the resources for the task.

Those resources are spiritual—the power released by prayer—the dedicated lives of men and women eager to proclaim the Gospel—and the finance which, given back to God, is used for His purposes.

The quotations at the beginning of this article illustrate two aspects of the problem.

How do you appeal for spiritual resources?

Sometimes the appeal must be couched in facts and figures which include the figures of a budget, a deficit, or a special project. As a whole, we prefer to know the facts. We dislike vagueness. We want to know how money raised is spent and used.

A wealth of spiritual endeavour

Behind this year's budget figure of £457,768 lies a whole wealth of spiritual endeavour and the story of a myriad changed lives. In Biblical terms, the story of the planting of many tiny seeds (the Parable of the Mustard Seed—Matthew 13:31).

The B.M.S. financial year ends on 31 March. Will it end in triumph or "just another deficit"?

The result will be an indication of our understanding and response to the message of the Gospel.

THE CENTRE FOR COMMUNITY DEVELOPMENT IN LOWER CONGO IS OPENED

REPORT by G. IAN PITKETHLY

ONE hundred and fifty miles west of Kinshasa, in the Republic of Congo, just after passing the large missionary training hospital (I.M.E.) one approaches a range of new buildings with the sign CEDECO (Centre for Community Development) at the entrance beside the road.

On the morning of 28 October, 1966, people from all walks of life and various points of the compass converged on this centre for the official inauguration. The ambassadors to Congo from America, Canada and Sweden; the British *Charge d'Affaires*, and the Defence, Military and Air Attache; the United Nations High Commissioner for refugees; the Director General of Oxfam; the Minister for Agriculture from the Kongo Central provincial government; and representatives from the churches, missions, local authorities and commercial enterprises in the district—forming a truly international gathering to celebrate the opening of this new centre.

In his speech of welcome and presentation of the centre, Pastor H. Schaffert, the director of Inter-Church Aid, thanked those present for their interest in, and for favouring the centre with their presence on this important day.

In presenting the centre, he made the following points:

Situation: An area of 460 acres of land between the hospital and the village of Kimpese, between the railway and the tarmac trunk road, gives excellent communications to Kinshasa and Matadi — thus facilitating the receipt of supplies and the distribution of produce, etc. The rapidly developing commercial centre at Kimpese is becoming increasingly important in the Kongo Central province.

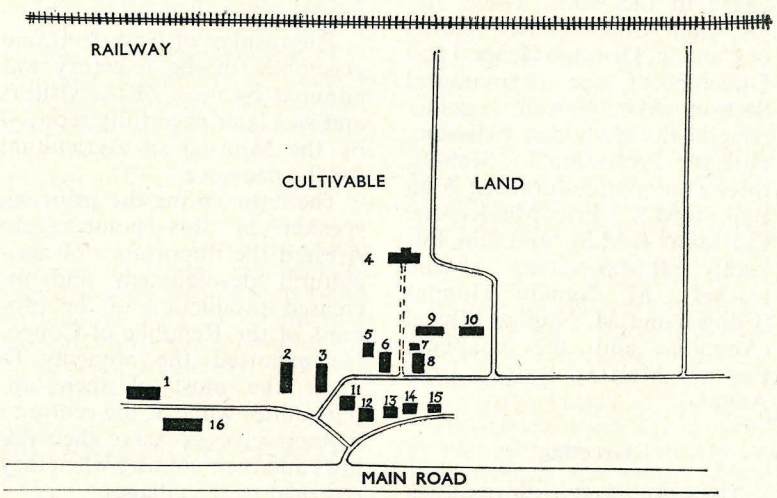
The Reasons for such a Centre: The high number of Angolan refugees in the region, many of whom have found it impossible to learn a trade which would enable them to become economically independent. The need to increase agricultural output; the need to gain experience in the running of such a centre under good conditions to enable others to be set up in other parts of Congo.

The Realization of the Centre: This was made possible by the fact that a number of specialized missionaries, including one with seventeen years of experience of tropical agriculture in Angola, and others with building and technical knowledge, were available.

Work began on 1 February, 1966. Now there are fifteen buildings either ready for use or in the final stages of construction. Electricity is to be installed in the near future—the centre having its own transformer. The water system is installed and a large tank provides running water throughout.

The Objectives: It has a professional section for joiner/carpenters, mechanics and tailors, and an agricultural section to teach improved methods of selection of seeds, fruit-trees, livestock and cultivation, etc.

For comparison purposes, modern tools will be used alongside the traditional ones.



A rough sketch of the Centre for Community Development at Kimpese, Lower Congo

Key: 1. Milling building.
2. Agricultural office and class room.
3. Artisans' office and class room.
4. Refectory.
5. Wood store.
6. Tailors' and Carpenters' shop.
7. Transformer house.
8. Mechanics' shop and stores.
9–10. Dormitories.
11. Pastor's house.
12. Water tower.
13–14–15. Missionaries' houses.
16. Agricultural implements building.

We are offering mainly practical training with some supplementary teaching in scholastic subjects. The courses last nine months and are open to Angolan refugees and Congolese, who have been recommended by the churches or civil authorities.

We want to train producers rather than theorists. After the courses the young men will be placed, singly or in groups, in the villages. We will provide them with tools to enable them to apply what they have learnt at the centre with their neighbours in the village. They will be regularly visited and offered advice and guidance.

Running parallel with all this there will be a programme of public health in the same villages organized in collaboration with the medical staff at I.M.E.

Part of the CEDECO land will be taken up by a village for physically handicapped (under the supervision of the doctors at I.M.E.), who will be able to learn a trade, aided by our teachers.

Pastor Schaffert concluded by presenting the staff already engaged in the work. These are: Dr. Allan Knight, United Church of Canada, Director General and Director of the Agricultural Section; Mr. Warren Jackson, American Methodist Mission, Director-Professional Section; three other agriculturalists; Alan Ball, B.M.S.; Eric MacKenzie, Canadian B.M.S., and Ian Pitkethly, B.M.S.; two African teachers, M. Ngindu Thomas (Congo) and M. Ntungu Miguel (Angola), and the chaplain, Pastor Martins, also from Angola.

Greeting

There followed a short speech of greeting from the Congo Protestant Council given by M. Jean Petelo, after which the flag was hoisted as the Congolese National Anthem was sung.

For the next hour the guests walked around the centre accompanied by members of staff.

In one room they saw men stitching or cutting cloth, and sewing machines being used. In another they watched planes, saws, mallets and chisels being wielded to fashion cupboards and other furniture. In the garage they saw an engine being decarbonized.

Outside they saw a line of tillage implements and a forage harvester and the Fordson Major diesel tractor with a three-furrow disc plough.

In the milling building (one of OXFAM's contributions) stands the huge new hammer mill for grinding animal food.

Anti-erosion methods

Walking across to the refectory where the final inauguration ceremony was to take place, the visitors passed land already ploughed around the contour, terracing with unploughed waterways showing anti-erosion methods. There were also exhibits depicting the poultry section.

The display of fresh fruit and vegetables in the refectory was admired by most of the visitors and was later cheerfully received by the Minister of Agriculture for the province.

The latter, being the principal speaker at this point, again stressed the importance of agricultural development and increased production in the progress of the Republic of Congo. He exhorted the students to make the most of their opportunities while at the centre to fit themselves to serve their fellows and their country when they returned to the villages.

The remaining speakers representing the donating countries and organizations each in turn expressed pleasure in supporting the building of the centre which meets a real need.

At the conclusion of these speeches M. Jean Petelo rose to declare the centre open.

The Rev. W. D. Grenfell, who has done so much towards the rehabilitation of the Angolan refugees, and who initiated planning for the Thysville centre, commended this new centre to God in prayer (in Kikongo), seeking His blessing upon the developing work, and His guidance for the years ahead.

Finally, students from Kinshasa performed a short one-act play called *The Refugee*, which very ably expressed our motives at the Centre. It depicted the refugee driven out of his homeland—destitute, hated (for no reason other than that he is a foreigner), exploited and dejected; until someone applied the example of Jesus Christ in associating himself with the sufferings of the refugee. More followed, until the refugee was helped to reinstate himself in the new society. The words from Matthew 25:35-40, in conclusion, speaking so aptly for all that had preceded, and giving the inspiration on which all the future work we are called to do is based.

At the cold buffet meal following, over iced orange or Coca-Cola, the buzz of conversation expressed the excitement and satisfaction of all those at the opening of the present new centre.

Your support

"Good-bye, God bless you in the work!"—and the visitors had gone. It was the end of an historic gathering, but for those who remain it was just the beginning of an exacting but also a worthwhile task—a task in which you may share through our B.M.S. participation. It is a task which needs your support in prayer and practical giving and a task which Jesus Christ has called us to do.

Summer Schools 1967

Vacancies exist still at the following centres:

Bexhill	**29 July–26 August**
Barton	**29 July–26 August**
Carberry Tower, Scotland	**5–19 August**
Besenfeld, Germany	**1–16 Sept.**
Kraljevica, Yugoslavia	**1–16 Sept.**

There are also vacancies at a School not previously advertised, in Wales, at Lampeter, Cardiganshire, 5–19 August.

For booking forms write to:

The Young People's Department, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

THEOLOGICAL EDUCATION FUND AIDS AFRICANS

Seventy-one experimental projects in Asian, African and Latin American theological education were awarded grants at the recent meeting of the Theological Education Fund Committee. These projects were selected from over twice as many proposals submitted by younger church seminaries. The fund seeks to aid "creative developments promising the achievement of excellence in training of the ministry".

Most of the grants were relatively small, ranging in value between £54 and £9,712. Among the proposals to receive aid are urban training in Thailand, education of a part-time clergy in Uganda, and library aid for Bible schools in Brazil. A number of individual research projects and plans for upbuilding regional associations of theological schools were aided.

In the past twelve months eighty-one theological text-books were published in the score of languages used in younger church seminaries.

The Africa Scholarship Selection Committee, established during the past year, was assured of resources approaching a half-million dollars.

The Committee will seek to double the present number of indigenous members of staff in African seminaries. North American mission boards, most of which had already pledged support to the general TEF programme, have provided the additional funds for this special African programme.

Nearly one hundred church agencies in every continent are supporting the 1965–70 programme, making the fund one of the most comprehensive ecumenical projects in existence. Resources slightly over £1,402,884 are assured.

NEW SECRETARY FOR INTER-CHURCH AID

When Miss Janet Lacey, director and pioneer of Christian Aid, the relief arm of the British Council of Churches, retires in May 1968, she will be succeeded by another ecumenical pioneer, the Rev. Alan Brash.

Mr. Brash, a New Zealand Presbyterian, is at present inter-church aid secretary of the East Asia Christian Conference.

He has for twelve years been general secretary of the New Zealand Council of Churches.

GERMAN BAPTIST FOR BRAZIL

Miss Dorothea Nowak, a professional lecturer in Hamburg, Germany, has been commissioned as a missionary of the Union of Evangelical Free Churches to aid in educational work done by German-speaking Baptists in Brazil.

A Baptist Bible School is being developed in Ijui, Rio Grande do Sul. It will, on one hand, train lay workers for the churches, especially for work among young people and children, and, on the other hand, prepare young men from rural areas for theological studies.

There are 2,500 German-speaking Baptists in Brazil, representing about one per cent of the Baptists in the entire country, according to Rudolf Thaut, of Bad Homburg, Germany, Secretary of the Union of Evangelical Free Churches.

INDIA'S WOMEN SCIENTISTS

Six thousand Indian women are now doing post-graduate work in science and account for about 10 per cent of all post-graduate students, a survey by the Indian Council of Scientific and Industrial Research shows.

The survey also brought out that 70 per cent of Indian women scientists are under 30, with only three per cent over 40.

More than 50 per cent are in biology, five per cent in chemistry and 10 per cent in mathematics and physics. Seventy-eight per cent of India's women scientists are employed, mainly in teaching.

MORE TV FOR INDIAN SCHOOLS

More schoolchildren are expected to benefit from the school television service in the Indian State of Delhi during the academic year which has just begun.

The service, which was launched in 1961 with the assistance of the Ford Foundation, now serves a total of 484 television sets in 255 schools.

Five 20-minute lessons in physics, chemistry, general science and English are broadcast every morning six days a week and repeated in the afternoon.

HOLIDAY IN LOWER CONGO

PART II

By MARY PETERS

Miss Mary Peters spent a holiday with Sister Edna Staple, a B.M.S. missionary, in Lower Congo. This is the second part of her account of that experience.

WE had a holiday, journeying, via Matadi and Boma, to Vista on the coast near Portuguese Cabinda, into which we might have strayed in the dark, had not a frontier post brought us to a sharp halt. Bathing was pleasant, so was the fellowship with missionary friends, who could relax and rest in the hot sunshine and soft winds. Here we met with a small group of Congolese Christians among whom a catechist works steadily and faithfully. His exposition of 2 Peter 2:1-9 was with imagination and colour and its meaning forcefully delivered.

Kimpese lies in hilly country, largely grass-covered but with more than a sprinkling of trees. I was reminded of the Scottish lowlands without the heather, and on the way to Matadi, of the Highlands, minus the lochs as well.

Sand plough

Congo has few tarmac roads, most are "dirt" roads of varying standard, A to E! A sand-plough was in operation at Vista, but further out we should have been glad of its assistance. We got well and truly bogged down and as we had no shovels we were very grateful to the Army's strong arm literally to lift us out. The activities of the soldiers were less appreciated when we were made to open cases and car boots at road blocks, but we nearly always parted friends, having left S.G.M. booklets with them in such languages as they could read—French, Kikongo and Lingala.

One memorable experience was a night Edna and I spent in an African home in the village of Vila not far from the Angolan border.

We expected to arrive in the early evening, to have prayers with the Christian community by lantern light and then after further conversation and distribution of scripture portions to settle down in our sleeping bags. Actually we were delayed on the journey, found a midwifery case needing attention (which gave Edna a job she enjoys, but does not often get nowadays), so that village prayers were postponed until the morning and it was quite late before we had eaten and were ready for bed.

African food

I sampled my first taste of African food—*luku* pudding, eaten with a peppery, chicken stew; hot, though not with temperature! The pudding was made from manioc flour. Camping out in the villages used to be common practice in early days, but the more exacting programme of educational work and institutional medicine has tended to crowd it out in recent years; yet it is something the Christians in the villages greatly appreciate.

The dreams of self-sufficiency with independence have not been realized; missionaries are still needed, though maybe missionaries with a difference, those who will share the growing-up process with the Congolese, help and advise, but not assume responsibility as in the days gone by.

Translation

At intervals during outings Edna would remember that I could not understand the conversations and she would tell me enough to keep me in the picture, but I came to realize that this "getting-alongside" the people cannot happen without any easy communication, a common language and an understanding of the customs. All this takes time to acquire.

The mechanics of house-keeping needs more thought than at home. Living is abnormal by western standards. All drinking-water and teeth-cleaning water

(Photo: Mary Peters)

Angolan refugees beginning to arrive for registration at Kibentele, Lower Congo

should be boiled. Milk is made up from powder. Fresh meat may not be easily available, and the missionary has to cope with this as well as the job he or she may have been sent out to do, be it teaching or nursing, doctoring or administration. What should be priority number one must be a problem, especially to the missionary who is the mother of a family.

But the meals I had were delicious and varied, with fried plantains and palm-nuts, *pai-pai* and mango, a variety of greens and beans, not forgetting freshly ripened bananas and grapefruit.

An agricultural project at E.P.I. is showing Africans what can be achieved with modern methods and also provides, in this area, a number of fresh vegetables to add to those grown in the missionary's garden.

I.M.E. is a centre for healing, whose fame is spreading and whose patients now include white folk as well as the Congolese for whom it was originally intended. It is also a centre for feeding the minds as well as the bodies.

The Lower Congo Baptist Church has decided that the ordination of a pastor shall be in the area in which he is to serve. The first one to take place outside Kinshasa occurred on 14 August at Thysville. Timed to commence at 2 p.m., it began half an hour late and continued until 5.30 p.m. with a congregation of about a thousand, many of whom had been refugees from Angola during some years past.

Carbon into diamonds

The joy of the Lord can be understood without words in the light on the faces of those who know Him and just as somehow, somewhere, in heat, darkness and stress, black carbon may be turned into diamonds, so He is producing His jewels in unexpected places by methods of His own choosing, because of the steadfast love which took Him to Calvary.

In conclusion, because I must make an end, may I offer my sincere thanks and appreciation to Mr. Leslie Moore, the Field Secretary in Kinshasa, for all he did to oil the wheels of officialdom in Congo, and to those at home, at B.M.S. Headquarters who, by sponsoring my visit, lessened some of the problems I should otherwise have had to face. It has been an experience I shall always remember and far more than just a holiday.

To those on the field, who so warmly welcomed me, goes a very real "Thank-you", and I hope that if you come my way when you are at home I may be able to see you again.

" *Nusala kiambote* " — " Stay well".

(*Photo: Mary Peters*)

One of the signposts at the Institut Medical Evangelique, Kimpese

IN THE CAPITAL OF CONGO

"How would you like to have the care of eleven churches, several of which have an attendance of over 1,300 every Sunday?"

This is a question in a recent letter from missionaries newly appointed to work in Kinshasa, the capital of Congo.

The African Church in Kinshasa is comprised of a number of denominations and the Baptists, with their four big city churches and seven suburban churches, play a leading role in witnessing for Christ.

A pastoral missionary has been appointed to help with this work but also much of his time is taken up with teaching, for the shortage of teachers is a real problem.

RED TAPE

The missionary staff at Kibentele was delighted to learn that the Congolese Government had given them a grant of £100 to buy drugs for the dispensary which helps Angolan refugees.

But they were amazed to find that the letter—received in December—was dated August, signed in November, and marked "urgent"!

Because of the difficulty of buying drugs in Congo, it may be as long as the letter was on the way before they are able to purchase them.

REFUGEE PROBLEM

Kisangani has a large refugee problem.

Many houses in the city are very overcrowded, with twelve or fifteen people in the house, and perhaps only one or two breadwinners.

At one time a pastor had thirty people living with him.

Baptist churches have responded very well to the claims of the strangers in their midst. The women of two parishes go twice a week to the refugee camp—to which they take food. They both cook and distribute it. They also wash the houses and clothes of the refugees and, as far as they are able, minister to the sick.

This camp is for those who are blind or infirm and therefore cannot fend for themselves.

(Photo: A. S. Clement)

A Christian family at work in a coffee plantation in Brazil

TRYING TO DRAW OUT LEVIATHAN WITH A FISH HOOK

"The two needs of our mission are men and money". This is what a missionary wrote in a recent circular letter after attending the committees of the Council of Baptist churches in Northern India.

He says:

"I wonder if any of you who read this letter are like we were, say, this time six years ago? Comfortable, settled in a 'rut' which promised nothing but what can be measured by worldly standards. Active in church—yes; giving to the Lord's work—yes; but nothing more.

"Why not? Well, what earthly use could we be to the mission of the church in the wider field?

"Then, one evening, the Lord used a peculiar text, which we had never read before, to drag us out of our complacency—led us on, on, on, through ways of His own making, to a little town stuck in the middle of the jungle in one of the most backward states in India.

"As I sat in committee last week that peculiar text came again to my mind . . . Job 41:1.

"Still, we are trying to 'draw out leviathan with a fish-hook'. Still, our work is hampered by lack of men and money.

"But we are sure that if the lack of men could be remedied by the kindling of mission consciousness in our churches, then the second shortage would also resolve itself by the same token."

DOCTOR PROBLEM

India has embarked on a vast expansion of her training programme for medical and paramedical personnel.

Before 1946 there were only 15 medical colleges admitting about 1,000 medical students a year.

In 1965 there were 85 medical colleges admitting approximately 11,000 students a year.

In spite of this, in 1966, the ratio of doctors to population still stood at one doctor for every 5,750 people.

In the United States of America, in 1958 there was one doctor for 805 people, and in the same year, in the United Kingdom, one for 1,065.

In 1959, U.S.S.R. had one doctor for 555 people.

VILLAGE LEA AT B

Towards the end of last year a Village Leaders' Training Institute was held in Baraut, Uttar Pradesh, North India, and proved to be a time of blessing and encouragement.

Thirty-two young men attended, only four of whom were illiterate. Many of them were studying at school or college and so were able to take notes.

There were two series of addresses—one on Stewardship by Miss D. Belham, Treasurer of the Baptist Union of North India, and another on the Gospel of John by Rev. W. L. Paul of the Ceylon and India General Mission, Gorakhpur. Mr. Paul also preached on Saturday and Monday nights. There were classes for Memory Work and on the subjects of Christian Marriage (Rev. P. Masih), Baptism (Rev. R. L. Morgan) and the Lord's Supper (Rev. R. K. Singh).

The outline of the Gospel of John given by Mr. Paul at the outset aroused great expectations and the study of the Gospel proved to be just what was needed. Our hope is that many will study the Gospel with understanding and will believe and "have life through His Name". Indeed, there were five young men who one evening were ready to trust in the Saviour, and Mr. Paul and I had the joy of explaining the way

SOME DIE:

The dispensary at Kibentele is intended to have 60 patients. At the moment it has about 290 in-patients. These are all Angolan refugees and just over 200 are being fed—for many are suffering from malnutrition. There is no quick cure for this.

Over a year

One of the patients—a boy of fifteen—has been in the hospital for over a year. Though now he is able

...ERS SCHOOL ...ARAUT

of salvation and praying with them.

Miss Belham was rightly concerned with Stewardship in its deeper meaning—the stewardship of the Gospel, of our time, talents, money and homes, and the reward of faithful stewardship in God's realized presence, life abundant, greater responsibilities, and the honour bestowed by God Himself at the last. Here is a foundation on which to build.

Health talks were given by Miss Margaret Smith and the demonstrations during the second talk awakened lively interest.

We had a baptismal service on the Sunday morning when thirteen men and women were baptized.

They repeated some verses together and a shortened form of the Apostles' Creed as a declaration of their faith before they were baptized by Rev. R. K. Singh.

Unfortunately, three women who were candidates for baptism arrived after the service was over. They had had to walk five miles to the bus from Hewa to Chhapraoli and had travelled fifteen miles.

So the congregation returned to church, the minister again donned his wet baptismal garments and the baptismal service was completed to the great joy of all concerned.

R. L. MORGAN

(From: *The Monthly News Letter*)

...SOME LIVE

to walk, he cannot yet stand up straight on his legs.

It is, however, a miracle that he has lived at all, for he was in a shocking state when he arrived.

It is grim to think that, of new arrivals—two women and five children—at least two of the children will probably die. The missionaries in charge of the work write:

"Some we think will die, pull through; while others we believe will live, die."

(Photo: N. B. McVicar)

A scene at Rangamati, East Pakistan

MORE MISSIONARY DOCTORS NEEDED

Missionary work has its disappointments.

One of those being faced by the staff of the Moorshead Memorial Christian Hospital at Udayagiri, Orissa, India, is that Dr. Joyanand Malik, the first Kond Christian doctor, has resigned.

He had been encouraged to take his medical training by the hospital, and great hopes were placed in him as a future leader for the hospital medical work.

Like many Indians, he has family responsibilities which stretch to helping with the education of his brothers. He will be able to receive a bigger salary in government service.

But the gap in the staffing of the Moorshead Memorial Christian Hospital remains. Who will fill it?

Your prayers are asked for the staffing of this hospital, and also of our other mission hospitals.

More doctors are urgently needed.

PROJECT WHICH COULD EXPAND

One of the ways in which Angolan refugees are helping to support themselves is through the manufacture of baskets and tablemats.

This project began towards the end of 1965 and the sum earned was about £12.

In 1966 the number of basket-makers had increased to nearly forty people so the amount earned totalled about £260.

The baskets are being sold through the staff of the Congo Protestant Relief warehouse in Kinshasa.

More direction needed

The Rev. David Grenfell, who started the project, thinks there are possibilities for expansion, but the work needs more organization and direction than can be given by the small B.M.S. staff at Kibentele.

EASTER RALLY AT SANTI KUTIR

By MARY BRIDGMAN

This article tells the story of a Women's Rally at Santi Kutir, East Pakistan, in Easter week last year. We include it so that you may pray for the type of meeting which is being held at Santi Kutir and other places on the field this Easter.

I WANT to tell you about a "going" and a "coming". Goings and comings in England tend to be on 'buses, cars or trains. In the country districts of East Pakistan it seems that one either walks or goes by boat.

A certain gentleman had a slightly different idea, "Bengalis travel by boat for three parts of the year, but when there isn't enough water and they can't go by boat they are sunk!"

On this particular occasion, however, I think that most people came on foot. At eight o'clock in the morning we saw the first group of women making their way across the large open field towards Santi Kutir. As time went by the groups became larger and more and more women were seen making their way across that field.

Still more women were coming from other directions; some had walked alongside the canal that runs past one side of Santi Kutir.

From up to twenty miles away

Santi Kutir itself is 40 miles away from Barisal and is right out in the villages. It is almost at the centre of the group of churches which includes Barisal and is within walking distance of many of them. On that day women were coming to the centre, to Santi Kutir, from all directions like the spokes coming to the centre of a wheel, having come from a radius of anything up to 20 miles.

Just after nine o'clock a large number of women had gathered and they began to circle the compound singing Easter hymns. Going round the compound literally means going round the tank and a long line of women, dressed in different coloured *saris*, partially encircled the tank, passing by the school, the homes of the evangelists and teachers and finishing up at the church.

The tank is a large square pool and that was there before there were any houses at Santi Kutir. As there is scarcely any rock or stone in East Pakistan, the earth which was removed at the time of the making of the tank was needed to raise the land and to make a foundation for the houses at Santi Kutir, which is in a very low-lying area, and always flooded during the rainy season.

Joyful note

The day had started on a joyful note and it was thanksgiving which lay behind the starting of this Easter Week Women's Rally at Santi Kutir. The first meeting was held in order to give thanks for the restoration to health of one of the first Bengali workers and fifteen to twenty women came. That was nearly thirty years ago, soon after the opening up of Santi Kutir as a Centre for work among women and the *first* Miss Bell served there. Since then the work has grown and workers have come and gone, but the note of thanksgiving and joy in the Resurrection of Jesus Christ is still present in the Annual Women's Rally.

At ten o'clock the Rally began. A large number of women were sitting on mats inside the church, but the galvanized iron of the front wall had been completely removed so that the women who were sitting outside could see and hear also. One of the two Santi Kutir women evangelists took the chair and Miss S. M. Le Quesne gave an address. Her emphasis was on the Risen Lord, the joy of the disciples and the women when they met with the Risen Christ and the application of this in our daily lives.

During the second part of the meeting, we heard news of the different churches. The names of the 62 churches were read out one by one and if any women from that church were present they stood together. One of them either read a Bible verse or all sang the verse of a hymn. It was natural that the largest group of women should be from Santi Kutir and it was good to see among them a handful of young girls who were studying at the Bible school which has recently been started at Santi Kutir.

It was wonderful to note that even when only a small number of women had been able to represent their church, there was always someone who was willing to share news of the happenings of the past year. In one case some "Anglican" women came to speak on behalf of the Baptist women in their village; sickness had prevented the Baptist women from coming.

Climax

The climax for each group was the presentation of their gift towards Women's Work within the Baptist Church of East Pakistan. To a Westerner, these

gifts would have appeared to be very small, but the women had given out of a very real poverty. In spite of a most difficult year the giving had increased. One was conscious of the love and thankfulness towards God that these gifts expressed.

Women came from 26 different churches.

Some were very nearly in tears as they spoke of the past year.

Cyclone, cholera, smallpox

The cyclone of last May destroyed the entire rice crop in many villages and that means that the next crop will not be harvested until this coming autumn. In addition, many women spoke of the deaths which had been caused by both cholera and smallpox during the past few months, and also of the drought which had been responsible for the failure of many crops which came at this time of year. Besides this, the drought was causing a delay in the planting of the rice and the likelihood of a good crop was being lessened.

There were indeed many matters for prayer and after every fourth church had reported, there was a time for making these needs known to God.

Although there was every excuse for the women to look inwards at their difficulties, at the sickness and at the scarcity of food, yet it was evident that these women had been *going out* to their Muslim and Hindu neighbours.

They had been asked to pray for their sick folk and they had held meetings in their homes.

There were those whose faces shone as they spoke of their thankfulness to God for His sustaining power. There was one young mother who had started a school for the Hindu, Moslem and Christian children in her village and another older woman who was running an adult school for women in her village.

Above all, I remember a middle-aged woman with a fine, strong face and the joyful way in which she praised God. She is the wife of the village schoolmaster and comes from a village which is suffering from a serious lack of food and in which both cholera and smallpox have taken their toll.

We were meeting the women of the Church in East Pakistan. Miss Jean Bell, the present missionary at Santi Kutir, says that she is frequently amazed at the depth of their devotion to Christ. I had been confronted with the reality of the faith of these women in the face of one of the worst years which has been experienced for some time. There was joy; joy at the Resurrection of the Lord Jesus and joy because of the Presence of His Spirit in the present.

Around the Lord's Table

Our meeting finished at 2.30 p.m. and after an hour's break, we met again around the Lord's Table. By that time a lot of women had to leave in order to return home to cook for their families.

After the meeting, the women went back to their homes to take up their work once more. Some of the churches are very small but they had had the inspiration of knowing that they were part of a much larger body, the body of Christ. They knew the Risen Christ was there in their village, dwelling in their lives and that He would direct them. Many must have gone back re-dedicating their lives to His service.

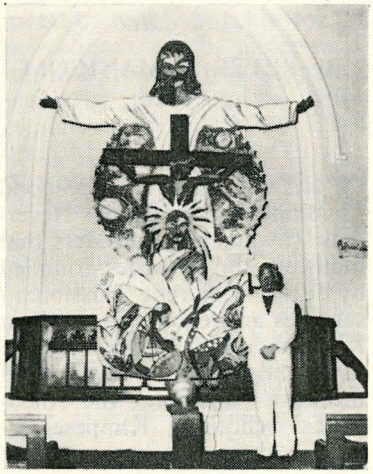
Miss S. M. Le Quesne and I left Santi Kutir the following morning and I shall long remember the group who prayed with us before we left. They urged us to return to Santi Kutir, "the place of peace". Later, as Santi Kutir faded out of sight, I thanked God for all He had taught me while I had been there through the inspiration of meeting with these women.

COVER PICTURE

In Ceylon it is the custom of Buddhists to erect bright "pandals" in the streets at the time of the Festival of Wesak.

This festival—about the beginning of May—marks the birth, enlightenment and death of the Buddha.

At the suggestion of the Rev. E. Sutton Smith, minister of the Cinnamon Gardens Baptist Church, Colombo, an artist, Carmen de Silva, painted the pandal shown in this picture and in the cover picture, at the time of Christmas last year.



It was to illustrate the text Romans 1:3 and 4. From bottom to top it illustrates the Incarnation. The first panel shows Mary as a Ceylon country girl in a jungle village with Ceylon jungle plants.

She is being visited by the gentlest of all creatures, the jungle fawn, and the most feared of creatures, the snake.

Then Jesus is shown as grown-up —Jesus of Nazareth, holding up His hands to teach—with the Ceylonese cartwheel halo behind His head.

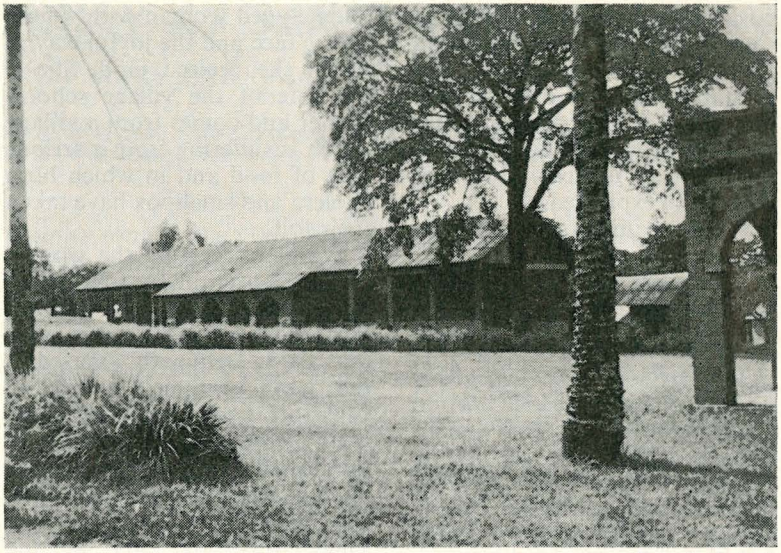
His atoning death on the Cross is shown and, rising above all is the Eternal Living Christ, crowned as King. Behind Him is the circle of the universe, showing that He both fills the universe and is greater than it.

His hands have nail-marks, and the silhouette of the Cross is laid across His heart.

THE STORY OF THE PASTORS' AND TEACHERS' TRAINING INSTITUTE AT KIMPESE

PART III

By PETER J. MANICOM



(Photo: R. Gindroz)

A primary school at the Ecole de Pasteurs et d'Instituteurs, Kimpese

THE number twelve has good Biblical precedents. Nevertheless, when one considers that ministers for churches founded by three different missionary societies are regularly trained at Kimpese, it is clear that shortage of candidates is one of the chief problems affecting the theological school at Kimpese, although there has been a slight improvement recently.

The four-year course of training which theological students follow at Kimpese, has its devotional, academic and practical sides.

"The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me." So wrote the apostle Paul, and in the power of this redeeming Son of God he tore down strongholds of evil.

Without a vital and continuing relationship with Jesus Christ we can accomplish nothing, and the devotional side of the training of ministers is of great importance.

Regular corporate worship, the weekly prayer meeting for theological students, encouragement of personal prayer and Bible study, all have a part to play in fostering spiritual maturity.

The academic side of the theological school naturally includes study of such basic subjects as Old Testament and New Testament, Christian Doctrine, Church History, Christian Ethics, and the Comparative Study of Religions.

In a foreign language

Students have not normally had more than three or four years of secondary school work before they begin their theological studies at Kimpese, however, and there are many gaps in their general education to be filled. Moreover, they live in a country whose official language for purposes of administration, commerce and education is French, and most of their instruction is given in French. To general studies such as history must be added several hours a week of French.

English is also studied, but the Biblical languages have had very little place in the course up to now.

The practical side of the course includes the study of preaching and pastoral theology, and the outworking of these studies in visitation and preaching.

During term-time there are abundant opportunities for evangelism in the neighbouring villages and camps.

The traditional distinction between a village and a camp is that people of the same clan live together in a village, whereas a camp, for instance, the Otraco camp where railway workers live, groups people together who may not even be of the same tribe. However, this distinction is becoming rather blurred both because the population generally is becoming more mobile, and because the character of some villages has been completely changed by the arrival of large numbers of Angolan refugees.

One village near E.P.I. whose population has changed for these reasons is Kimwana, whose numbers have been swelled by Congolese villagers who have come from the nearby Bangu hills, and by Angolans from across the frontier.

Relations between E.P.I. and Kimwana have been strained for some years now because people from Kimwana have been planting crops on land which belongs to E.P.I. Though the dispute has been taken to the provincial government which has recognized E.P.I.'s rights to the land, villagers have continued encroaching on land which E.P.I. needs to grow food for its own African population.

Theological students at E.P.I., most of whom are married, have always been accustomed to growing part of their own food. Much prayer is needed that a just settlement of the dispute with Kimwana may bring an end to the encroachments.

Relationships with other nearby villages are much better than those with Kimwana.

Urbanized

The Congo, however, is becoming urbanized, and some of the theological students have opportunities during their vacations of doing pastoral work in the big cities such as Matadi and Kinshasa.

Of the five men connected with the B.M.S. who completed their pastoral training at Kimpese in 1966, three were called to serve churches in towns: one in Kisangani (Stanleyville), one in Thysville and one in Lukala. Another was appointed to Lukolela, one of the stations on the Congo river near to which there are large plantations. The fifth was appointed to the chaplaincy of I.M.E., Kimpese, but first went to England for a year's study of youth work at Westhill College, Birmingham.

Under God, the E.P.I. theological students have had much to do with the building up of a church at the Kimpese commercial centre.

The chapel at E.P.I. is not large enough to accommodate many of the local population, and not near enough to where the people live for the lukewarm and unattached to be attracted to the services held there. E.P.I. obtained a site where housing development was planned, and local gifts were built up until a start on the building could be made. An attractive building in concrete blocks was erected, with a pastor's house nearby.

Services

For some years services there were conducted mainly by students and staff of E.P.I., under the general supervision of the E.P.I. pastor whose other duties include preaching in the E.P.I. church and neighbouring villages, giving religious instruction in the secondary school, and acting as chaplain to the students. Deacons were appointed from among the worshippers, but baptismal classes were held at E.P.I.

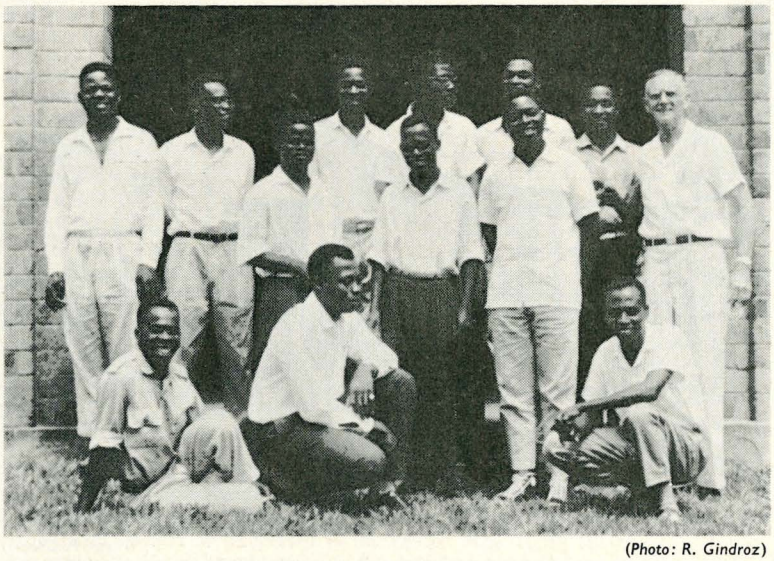
Protestant missions working in Congo have made a practice of working in different areas which adjoin but do not overlap, except in the large towns. The B.M.S. in the Lower Congo area divided responsibility for many towns and villages between three mission stations: Wathen, Kibentele, and Thysville.

The Congo church in that area, having been granted its autonomy, has maintained the division into three districts.

Two of these districts, those of Kibentele and Wathen, include villages near Kimpese but the land at the commercial centre fell within the area of the Nsona Mpangu church, founded by the American Baptists.

So it came about that the Nsona Mpangu church was asked to supply a pastor for the new church, on the understanding that he would be supported partly by gifts from the older-established churches at E.P.I. and I.M.E. Mr. Georges Tuvinga was appointed. His coming has been a blessing to many.

Evangelism has not been left solely to theologically trained Congolese and missionaries, however. Some of the students in the teacher-training and scientific sections of the secondary school have shown themselves very zealous to win souls for Christ.



(Photo: R. Gindroz)

Rev. H. D. Brown with theological students at the Ecole de Pasteurs et d'Instituteurs, Kimpese

The E.P.I. pastor in co-operation with village Christians is responsible for sending out some teams of students to conduct Sunday services; certain of the villages to which they go, on foot, are so far away that they have to leave before midday on Saturday in order to reach their destination before night falls at 6 p.m. or soon after.

In addition, the Kimpese branches of *Jeunipro* (Young Protestants), Scripture Union and the Union of Congolese Christian students have made visits to villages and schools.

The villagers were keen

The report on a visit to the village of Mbuka by a group of six *Jeunipro* students is of interest. They reported that the service was attended by seven men, fourteen women and sixteen children. Three hymns and two choral items were sung, three short Bible passages were read by students, three students and two village people prayed, and the senior student preached on the subject of repentance. The visitors were warmly welcomed by the villagers who expressed their keen desire to hear more of Jesus and to have frequent visits of this kind. They regretted they had no village teacher-evangelist to guide them in the ways of God.

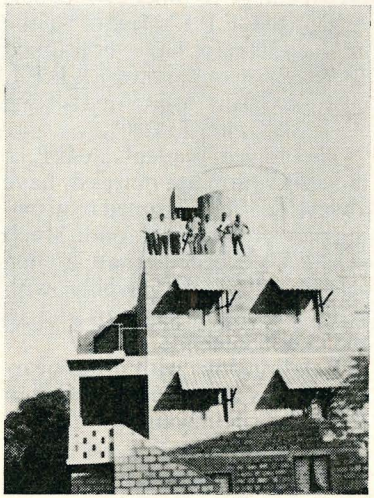
How are they to hear?

Many Congo villagers today would say the same thing. They are as sheep without a shepherd. "Every one who calls upon the name of the Lord shall be saved. . . . But how are they to hear without a preacher?"

Missionaries are still needed both to do itinerant evangelism themselves and to train others to do it.

Our hope and prayer must be that many young and not so young Congolese will hear Jesus Christ calling them to follow Him and witness for Him.

The West African Aggrey pointed out that both the black and the white notes are needed in a piano; so in the Church of Jesus Christ, black and white both have their contribution to make.



(Photo: R. Gindroz)

The water tower and visitors' rooms at the E.P.I., Kimpese

(Photo: P. Gilbert)

The Baptist Church, Moerbeke, Lower Congo. This church was built by the church members

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

Thursdays - 5d.

Appoint an agent for your church or order through a newsagent.

Write for details and specimen copy to:

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(Up to 23rd January, 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon. (Indian Famine Relief), £2; Anon., £7 10s.; Anon. (Indian Famine Relief), £2; Anon., £50; O.P.H.E.E.S. (Famine Relief), £2; Anon., £5; Anon., £1; Anon. (Work in Congo), £2; Anon., £1; Anon., £25; Anon., £2; Anon., £5; Anon., £1; Anon., £3; Anon. (Indian Famine Relief), £2; Anon. (H)., £100; Anon., £5; Anon., £6; E.M., £1 10s.; Anon., £2; Anon., £3; Anon., £5; Anon., 10s.; Anon., £10; Anon., £5; Anon., £1; Anon., £11 5s.; Anon. (Children's Holiday Fund), £1; K.F. (Famine Relief), £1; Anon., £10; Anon. £4; W.J.B., £4.

Medical: Anon., £5.

Gift Week: Anon., £1; Anon., 10s.; Anon., £1; Anon., £1; Anon., 10s.

Widows and Orphans: Anon., £3 3s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
December (1966)				
21	Mr. W. S. Taylor, Bristol	650	11	4
21	Mrs. E. R. Kirby, Clevedon	100	0	0
21	Miss M. B. Pearson, Aberfan (South Lodge)	50	0	0
23	Mr. D. O. Hughes, Amersham	200	0	0
1967				
January				
2	Miss C. Owens, Yardley	560	0	0
5	Mrs. M. Jackson, Grimsby (Medical)	25	0	0
6	Mrs. L. E. M. Taylor	100	0	0
9	Miss Olive E. Dicks, Gloucester	201	15	3
10	Mrs. Vida A. H. Knight, Frome	315	7	9
16	Miss E. Bright, Nottingham (Women's and Medical) ...	400	0	0
20	Miss J. F. Auld, Aberdeen	800	0	0

Missionary Record

Departures

2 January. Miss V. L. R. Pike for Cuttack, India.

11 January. Miss M. F. Bushill for Delhi, India.

12 January. Miss W. Powell for Gaya, India.

19 January. Miss J. Pell for Baraut, India.

19 January. Rev. E. G. T. Madge (General Overseas Secretary) for a two-months' visit to India.

Arrivals

18 December. Rev. A. S. and Mrs. Brown and daughter from Chandraghona, East Pakistan.

12 January. Dr. G. R. G. Pritchard from Palwal, India.

Births

29 December. To Rev. D. W. and Mrs. Doonan at Curitiba, Brazil, a daughter, Margaret Elizabeth.

30 December. To Mr. and Mrs. S. J. Bull of Ingraham Institute, Ghaziabad, at New Delhi, a daughter, Stephanie Mary.

3 January. To Rev. E. J. and Mrs. Clarke at Loanda, Paraná, Brazil, a son, Anthony John.

(Based on the Prayer Calendar)

Our prayers this month are asked for growing B.M.S. work in the Paraná State of Brazil.

The individual missionaries serving there are mentioned on the Prayer Calendar. Each of them is responsible for church work in a central town and also for a number of congregations which soon will become churches in their own right in the area around that town.

Pastoral and evangelistic work involves missionaries in long and arduous journeys and your prayers are asked for God's protection in these.

Pray also for the lay leadership of the churches, and that more Brazilian pastors may be called to help in this work.

Prayer is also asked for the Church in East Pakistan, facing the challenge of Islam, and for missionaries and church workers there. The work is difficult, there is little response, and the churches themselves are weak and struggling. But there are also signs of hope in the growing concern of the churches about this situation.

Also this month we are asked to pray for the Baptist Union of Great Britain and Ireland, with its many responsibilities, and particularly for the Home Work Fund and for those responsible for inspiring enthusiasm for it in the churches.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.
***General Secretaries:* Rev. A. S. Clement, B.A., B.D. (Home); Rev. E. G. T. Madge, B.A., B.D. (Overseas).**
Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.). Correspondence regarding the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey), both at the above address.

Baptist Holiday Fellowship

60 Years of Holiday-making

1907 1967

CONTINENTAL TOURS

HOME CENTRES

BRITISH TOURS

HOLY LAND TOURS

Full details available from:

BHF (MH)
4 SOUTHAMPTON ROW
LONDON, WC1

IMPORTANT ANNOUNCEMENT

The B.M.S. magazines, the *Missionary Herald*, *The Quest* and *Wonderlands*, are now being distributed from the Mission House.

All orders for them, all correspondence relating to their distribution, changes of address and money for the magazines should be sent to:

The Assistant Home Secretary,
Magazine Distribution Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

It is important that you quote your magazine account number and the name of your church in your correspondence, and also that any changes in orders or addresses be received at the Mission House not later than the 10th of the month prior to the month of issue (i.e., any changes for the April issue must be received by 10 March).

FREE

Sample copies of the magazines are available, on request, to stimulate interest and increase circulation.

THE BAPTIST HYMN BOOK

All future orders for

THE COMPANION TO THE BAPTIST HYMN BOOK

THE BAPTIST HYMN BOOK

HYMN SHEETS

To be sent to

THE PSALMS AND HYMNS TRUST

4 Southampton Row, London, W.C.1.

From whom details of the various editions and prices of the Hymn Books can be obtained

Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London. Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1. at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

April 1967

6d

PARTNERSHIP IN PRAYER

Guide Lines for those who seek to support a missionary by prayer

PRAYER along the following lines is needed continually. These are only outlines; the details must be filled in from knowledge of the missionary and the work, obtained from mission publications, from meeting the missionary personally and from the missionary's letters.

The work of a prayer partner demands the same fulness of the Spirit that is vital for the missionary.

There is only one spiritual battle and both missionary and prayer partner are in it.

Spiritual Life

The key to effective work is the Holy Spirit, for Whom there is no substitute. The Lord—Who calls and sends—equips by His Spirit for character, life and work. The missionary will be tempted not to trust the Lord; the enemy will use discouragement and discontent in his attack.

The Quiet Time

Spiritual life is maintained by abiding in the Lord. Vital to this is unhurried prayer and Bible study, speaking with God and waiting for God to speak, seeking above all to know what He is doing.

Discipline

In a busy life there needs to be balance and the right use of time so that there may be health —spiritual, mental and physical.

Protection

The missionary does not lead a sheltered life and would not seek it. In all situations and journeys the Lord can protect.

Orientation

This applies mainly to the first-term missionary. The priority during the first two years of service is language study. This requires good teaching and practice, with patience, perseverance and willingness to speak. There is also adjustment to local climate, food and manners; understanding clan and tribal customs, and local and national politics and economics; recognizing the good and bad in Western and local culture. A willingness to learn from older missionaries and nationals is required. Those who arrive with their minds made up on these things will be unprepared for the shocks of disappointment. Situations are changing very quickly and every missionary needs to be adaptable in attitude and action.

Relationships

Right attitudes, actions and reactions to others are vital. The work is done with other missionaries, with national Christians, among the people, including chiefs and government officials. The missionary must have no favourites, but grace to discern misunderstandings, to admit failure and to put wrongs right. The missionary goes not to be served, but to serve—often under missionary and local church leaders.

The Work

In it all there is urgency and pressure. The programme and the power must come from God. In spiritual work equipment, materials, transport and buildings are needed and must be maintained.

Places and People

Take to the Lord in regular prayer the names of places and people, the situations that are mentioned by the missionary.

The Local Church

The members, workers and leaders of the Church have the largest part to play in most missionary work; they need to be spiritually mature. The gifts of the Spirit are for the building up of the local Church.

Missionary Families

Parents need to be wise when priorities in work and home seem to conflict.

The Children

They often face an abnormal life, much of it separated from their parents. Pray for their health, safety, education and Christian up-bringing.

Parents at Home

Separation from loved ones in the homeland calls for sacrifice on both sides. Ageing parents (and other relatives) may have special needs.

Home Church

Support here will mean most to the missionary. Time brings changes in membership, but two-way correspondence (also slides and tapes) will keep the personal link. The missionary needs to know that his or her home church is financially supporting the Society as well as praying for its work. Pray for spiritually effective partners.

Furlough

Adjustment is needed here too; many changes come in five years. A place to live and schools for the children can be a problem. Pray for the arrangement and fulfilment of speaking engagements, for every aspect of the ministry to those in the homeland; and for a year of reunion and renewal.

Thanks be to God, who in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere.
2 Corinthians 2.14.

(Adapted from The Pioneer, by permission)

Inauguration of New Church Building in Umuarama

By David W. Doonan

ON 16 October 1966 the Baptist Church in Umuarama, Paraná, Brazil, celebrated its sixth anniversary with the inauguration of a new building.

The church was first organized in October 1960, in a rented storehouse. Soon after, under the leadership of its new pastor, the Rev. Arthur Elder, a wooden building was erected, where the church members have met ever since.

With the growth of the membership and the growth of the town, indicating a certain future for the life of the church, the members decided, in 1962, to plan a permanent building capable of meeting the needs of the area in the future.

The actual building was begun during the last few months of the Rev. Brunton Scott's term in Umuarama in 1964. Since then the plan has gone forward slowly, in spite of various setbacks, including the loss of almost half the roof in a storm in November 1964.

The church members did not, however, lose heart and, with them contributing regularly, the project was completed in October 1966.

Dr. Lester C. Bell, Secretary of the Executive Committee of the Brazilian National Convention, was present in Umuarama for the inauguration, along with pastors from other near-by churches. Before a congregation of some 700 people, Dr. Bell cut the ribbon, and Jonas Kerr, the first Baptist to live in Umuarama and begin the work there, was the first to enter the new building.

Indicative of the co-operation and the enthusiasm of the people were the attendance and the special offering taken that day.

Rev. D. W. Doonan in the pulpit of the new church at Umuarama, Brazil. A picture of the exterior of the new church building appears on the front cover.

Among the 700 people present, many had come by lorry distances of up to 50 miles, in threatening rain, in order to be present.

A church 40 miles away paid about £15 to hire a bus to come.

One man rode 13 miles on horseback from his home to the nearest town to catch the lorry at 8 o'clock in the morning

(Photo D. W. Doonan)

The church choir and part of the congregation at Umuarama on the inauguration day.

which would take him to Umuarama.

The custom in Umuarama is to take up an anniversary offering during the service on 16 October. This year the members had decided on a target of one million cruzeiros (about £165). With a little over 300 members in the church, this meant an offering of about ten shillings from each member. Small envelopes were prepared with the name of the member, the target of ten shillings, and a space for him to register his offering. As the envelopes came in, it was noted that nine out of ten people were reaching or passing the individual target. When the offering was taken on the anniversary day, the total was announced as one million and ten thousand cruzeiros (about £170).

Sacrificial Giving

Many members who had not been able to attend the inauguration later sent their offerings, and the total gift for that day came to about £250. This indicates really sacrificial giving by people who at the moment are passing through real financial difficulties. Ten shillings is a labourer's daily wage.

The new church has seating capacity for about 300 people, but with more seats 500 could be accommodated. A modern baptistry is included, and the over-all style of the building is modern; at least, for the interior of Brazil.

The opening service was the first of a week's evangelistic meetings, which had a record attendance for the church. Each night, Dr. Bell preached to a capacity crowd, and it became necessary to gather the children in the old wooden church so that the adults could be accommodated in the new building. Decisions for Christ were not numerous during the week, but those who did decide have shown sincerity, and already four have been baptized and joined the church.

(Photo A. Brunton Scott)

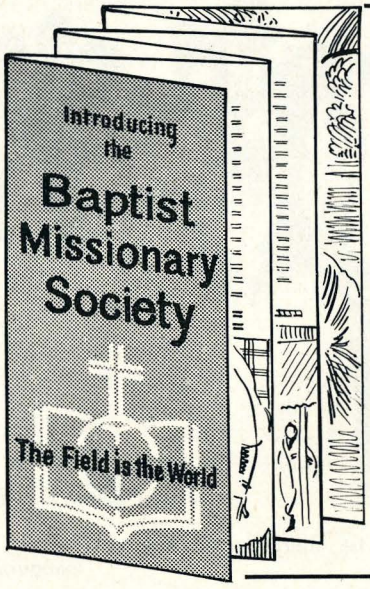
This was the wooden church building at Umuarama which has now been replaced by the modern brick-built church—seen on the front cover.

For the first time, 8 mm. movie films of the life of Christ were used in the church and proved a great asset, especially in getting the people to come into the building on arrival instead of staying outside chatting, as is the custom.

Umuarama Church has now a membership of 350, including those who meet in the congregations in other towns.

Sixth Daughter Church

One of these groups was organized as an independent church early this year, with about 80 members, thus becoming the sixth daughter church of Umuarama, itself only six years old.



ATTRACTIVE FREE LEAFLET

Copies of the newly revised 12-page folder "Introducing the Baptist Missionary Society" are available free.

This contains detailed information about the work of the Society throughout the world. Church missionary secretaries will find it most useful at missionary meetings or on Missionary Sunday.

When ordering, please state the quantity required.

Copies may be ordered from:
The Assistant Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

NEWS

Buddhist Monks Discarded their Yellow Robes

About 5,000 people attended each day during the three-week evangelistic crusade in Colombo, Ceylon.

There were a great many decisions, some of whom were people who wished to join the Cinnamon Gardens Baptist Church.

Many were Buddhists and Hindus.

A number of the Buddhists were monks, who discarded their yellow robes and sought baptism.

These, because of their knowledge of Buddhism, are a great help in winning other Buddhists to the Christian faith. They need our prayers.

THE CONTINUING TRAGEDY OF ANGOLA

Last year, at the Kibentele centre in Lower Congo, there arrived 8,861 new refugees from Angola. This is a much smaller number than in previous years, yet it indicates something of the continuing tragedy of Angola.

Most of the refugees were in very poor physical health, due to living for so long in hiding. The majority of them came from districts north of Luanda and so had had a very long way to walk.

Their stories did not differ from those of previous arrivals—attacks on the hiding-places, the rush to escape, and the tragedy of those who did not make it—and of mortar shells landing in little forests unexpectedly—with no Portuguese in sight.

One group told of being chased for several days—the Portuguese suspecting they were there and seeking to wear them down, fired several rounds of mortar shells at intervals throughout the night.

The area was wooded and the people had to guess which way the military would move and take evasive action. Sometimes they made a mistake, but such is the thickness of the undergrowth, they could hide within a few yards of the seeking soldiers.

All was well, provided silence was maintained, but for the women with babies it was a nightmare.

One woman told how, when the danger was past, she found her baby dead in her arms. She had had her hand too tightly over the baby's mouth.

Some groups were fortunate—they came all the way to Congo without seeing the Portuguese. But others were not so fortunate.

One man told how they had stopped in a small wood to rest about 8 o'clock in the morning, for they had been walking since daybreak, when the Portuguese soldiers arrived. They opened fire.

The man was carrying the second-youngest child, and his wife the baby. His wife was shot through the back, killing her instantly. He picked up the baby and, with the other two children following him, they managed to get away.

Enthusiastic Teachers

Sunday school work in Congo —like other countries—is not easy.

Miss Betty Cooke, B.M.S. missionary serving in Kinshasa, has helped to organize two Sunday schools. They are now graded schools instead of large, unwieldy children's churches.

Four training week-ends for different groups of teachers have been held.

The weekly training class has been continued, with an average of about 50 teachers from the eight Sunday schools attached to Baptist churches in Kinshasa.

There is real enthusiasm among the teachers.

Over Fifty Years' Service

A missionary secretary who served for over fifty years has died recently at the age of 95.

He was Mr. A. E. Jones, of High Street Baptist Church, Abersychan, Mon.

Consecrated Service

A man of character, he had a deep love for and gave consecrated service to foreign missions.

He instilled missionary zeal into the heart of his church and Sunday school, and his home was always open to those who came to give news of missionary service.

He also served his Lord and the Baptist cause in many other ways.

Mr. A. E. Jones

When COURAGE Counts

By Bruce Henry

COURAGE counts, even at home. Think of a young widow facing the future with several small children, determined to do her best for them; or imagine a brilliant young student, paralysed by polio, yet struggling to conquer disablement and ready for a new venture into the unknown.

Have you realized something of the feelings of an ageing father or mother bidding farewell to their missionary daughter as she returns to service abroad; or the feelings of missionaries' children as they wave "goodbye" to their parents?

Courage is something hard to measure, but one of those great human qualities which appeal to all, regardless of culture or creed. We see it in John the Baptist when he fearlessly reproved an Eastern despot for his sin—and was executed as a result. We admire the Apostle Paul, who, left for dead after being pelted with stones by Jewish opponents from Lystra, got up and walked back to the same town.

Selfless Abandonment

The annals of missionary enterprise in the world are full of instances where men and women—yes, and children, too—have in selfless abandon thrust themselves into situations of danger for the sake of others and for the glory of God. And there have always been those who, in the face of discouragement, anxiety or risk, have relentlessly carried on their work.

Was it an obsession that led Dr. Thomas Dooley back to Indo-China, knowing that he had leukaemia and not long to live? Was it not the pull of suffering Asians whom he loved and a determination to buy up his opportunities?

Impelling Sense of Christ's Call

Again, when those missionaries were murdered by Auca tribesmen in the Peruvian jungles, what led their widows to return to the macabre scenes and work among such unpredictable primitives? Clearly, an impelling sense that Christ was calling them to complete what they and their husbands had commenced. They learned the tribal language, won the trust of the Aucas, and have since seen them accept Christ.

The Service of Needy Congolese

In the ranks of our own Baptist Missionary Society we are seeing men and women missionaries returning to scenes in Congo where, but a few months back, massacre and rape terrorised both them and the entire Christian community. And they know that even now a political change of wind can easily threaten further bad weather. God's call for them to be directly involved again in the service of needy Congolese is something that takes courage to accept.

Wherever you look, the same applies, but it is not always noticeable. Who is going to write about the headmaster of a B.M.S. sponsored school in a prominent capital city who rightly refused to promote a boy with an unsatisfactory work record, despite pressure from the boy's father, who was a prominent personality with considerable political influence?

Denied Water

I recall a Christian man and wife living in a lonely village in the Kond Hills, who, because of their acceptance of Christ, had been denied the use of the village water-supply and threatened by the other villagers. Yet they patiently held their ground, and now a considerable Christian community exists in that village.

And what about that Indian pastor who, in public, was falsely accused of unchastity by a jealous opponent, who afterwards confessed his lie? I can only guess the pain endured by that pastor and his wife; but I could see for myself how he continued to work graciously

A baptismal service in the Kond Hills, Orissa, India. (Photo Bruce Henry)

and without rancour on the same project as his opponent. We all need this quality.

Our committees need it in branching out in faith when the odds seem unfavourable. Adding the Brazilian field to our Society's commitments was a classic example where courage counted—and paid unimagined dividends for Christ!

Strong Mindedness Needed

Overseas Field Councils, usually at the "receiving end", may need strong-mindedness not only in guiding the policies of General Committees in this country but also in declining to ask for resources which, in certain instances, may not be really needed. And home organizations can doubtless recall the occasional need to convey an unequivocal "No" to Field Councils abroad.

Add to the Chronicle

Such matters, especially when major policies are at stake, take courage. But where there is the give-and-take of Church and Mission in the fellowship of a common enterprise for our one Lord, honest decisions will never hurt the cause. But they will certainly add to the chronicle of the Church's ventures of faith and courage.

And you, the reader! Have you ever felt the urge to give your best to those who need you most? Would you have the courage to pack a bag, say "good-bye" at home, and go off to serve clamouring communities in need?

Risk and Hazard

Our Lord faced a vital decision in a garden near Jerusalem. His choice led not only to the agony of the crucifixion but to the salvation of all mankind. Small wonder, then, if Christian enterprise and initiative today depend largely on an element of calculated risk and hazard. By all means call it Faith. But it is here that courage counts.

(Photo N. B. McVicar)

Miss Edith Maltby and Miss Joan Smith, B.M.S. missionaries in the South Mizo District of India, together with the Rev. C. Lalhminga, Secretary of the South Mizo Baptist Church, in Calcutta, last November. They walked for five days out of the South Mizo District in order to attend the Council of the Baptist Churches of Northern India.

IN ANGOLAN HIDING PLACES CHILDREN STILL STUDY

Many strange stories have been told to the Rev. David Grenfell, in charge of the Angolan refugee centre at Kibentele, in Lower Congo.

Often, when these refugees have spoken of schools for the children, Mr. Grenfell thought they were thinking more of a hope than a reality!

However, recently he has had evidence that there are many schools functioning in hiding-places in Angola.

A young man came to Kibentele to talk about schools for refugees in Kinshasa (the capital of Congo) and asked if some help could be given with school materials.

Mr. Grenfell asked for details, and the man opened a bulging file and searched for statistics. As he turned over the pages, Mr. Grenfell noticed that some had an Angolan address on top, so he looked at one of the letters. It was, indeed, from a school in Angola, asking for materials to be sent—exercise books, pencils, etc., and giving the number of pupils and the names of the monitors.

Mr. Grenfell asked for more information and was given the addresses and a list of all the schools, the number of pupils, monitors, and classes.

There are 94 schools, teaching 6,384 pupils.

He comments: "Classes must be somewhat irregular when the Portuguese military are about."

Villages Burnt

One-fifth of the villages in the South Mizo District of India have been burnt. The people in those villages have lost everything.

The story of the last six months there is a tragic one. The Indian Government has been suppressing a rebellion, and, as a result of the fighting and punitive action, innocent people have suffered.

The B.M.S. has sent a grant of £500 to the Baptist Church of South Mizo to help in relief work.

Ten Thousand Marched in

"Christ for all" is the theme of the National Evangelistic Campaign which is under way in Congo.

This campaign has been launched in spite of the political and economic state of the nation and is already beginning to bear fruit.

The campaign, sponsored by the Congo Protestant Council, was begun last July and is intended to continue for two years.

The National Planning Committee has two Baptist members.

The early months of the campaign largely consisted of preparation of church members.

At the Baptist Church at Itaga, Kinshasa, seventy prayer cells have been formed, and already 170 conversions have been registered and 35 lapsed church members restored to fellowship.

In a tent campaign launched in Kinshasa (the capital of Congo) in July, tents were pitched in seven different parts of the city.

By the end of 1966, 1,122 decisions had been made.

In January 1967 the emphasis

BURGLARIES ARE CO

In England it is common practice to have a watchman to guard a large unoccupied building.

In Kisangani, Congo, it is almost essential to have a watchman to guard the house while you are inside!

Dr. and Mrs. John Carrington had a burglary one night. The thieves stripped their food store bare, as well as taking the kitchen utensils and even the kitchen light—flex and all!

Some time later two women who work at the Free University of Congo, and who live next door to the Carringtons, had a similar experience.

On this occasion the watchman came on the scene just as the thieves were packing up. One of the thieves had a revolver and fired at the watchman, but for-

d Christians
Kinshasa

of the campaign was on "three friends". Christians were asked to give their minister the names of three friends for whom they promised to pray, visit, and try to bring to the services—and so try to lead them to Christ.

The work of the campaign in February this year was mainly concerned with the formation of laymen's evangelistic groups.

During the week of 19–24 February there was a visit to Kinshasa of members of the Billy Graham team.

On 19 February a procession of 10,000 Christians marched through the streets of Kinshasa, and this procession of witness was followed by a mass rally of about 40,000 people in the Queen Astrid Stadium.

Bible Societies and Christian Gift Missions have given thousands of Scripture portions for distribution during the campaign.

The B.M.S. has made a grant of £100 towards the cost of the campaign. Other missionary societies have also helped to provide funds.

MMON IN KISANGANI

tunately missed him.

Thieves also broke into the house of the Rev. David and Mrs. Claxton and stole all their mattresses, cups, saucers, plates, sheets, and some clothes.

This is not the first time they have been burgled. They comment:

"We now have only one of our wedding presents which we brought with us to Congo—so we did not lose much of sentimental value." (The wedding presents had been stolen in earlier burglaries.)

"Since the Kisangani mutiny (July 1966) there has been a wave of burglaries in the city—and what is more distressing is the fact that these robberies are being carried out by men who are really expert and some of whom are armed."

(Photo N. B. McVicar)

In the reading-room of the Howrah Baptist Church, Calcutta.

Hunting Accident Congo Style

Near Lotumbe, in Congo, a man, who was out hunting with a relative, climbed a tree to obtain some fruit.

His companion saw a movement in the tree and, thinking it was a monkey, shot.

His weapon was a bow and arrow.

The result was that the man who had climbed the tree for fruit was admitted to the local mission hospital, seriously ill. He had a barbed arrow six inches long in his abdomen.

Fortunately, this man was saved. He is one of the patients who has been nursed by Miss Mary Hitchings, a B.M.S. missionary, who, for the time being, has been seconded to the Disciples of Christ Mission, working in this area.

Twenty Prayer Groups are Meeting

While there was much suffering and death in Kisangani, Congo, because of the mutiny of Katangese troops last July, some of the city was largely unaffected.

During this time, in the parish of Lubunga, a split in the church was healed, and the church monthly offerings almost doubled.

Another parish—that of Belge, which did suffer—collected £200 towards the cost of building their new church.

As a result of the mutiny, work for the nation-wide evangelistic campaign was delayed in Kisangani.

However, there are now about 20 prayer groups meeting in the homes of church members, and soon it is hoped that house-to-house visiting will begin. This will be followed by evangelistic rallies.

Two Cities in Remoter Brazil

By A. S. Clement

CAMPO GRANDE is the largest town in the vast state of the Mato Grosso (Great forest), the most sparsely populated part of Brazil.

Travelling to it by air from Porto Guaira one passes over thousands of square miles of swamps and forests with never a sign of human activity or habitation.

In the town itself there are now seven Baptist churches with an eighth about to be formed.

Of the First Church in the centre, the pastor is Jonathan de Oliveira, also secretary to the Mato Grosso State Convention. It was with him that we discussed the opportunities for advance in the state and the possibility of the B.M.S. participating in them.

Five Times Bigger

The Mato Grosso is more than five times the size of the state of Paraná, where our missionaries now are, yet its population is only about one million. Quite rapid development is taking place in the south towards the north Paraná border.

Among the new towns in this region are Bataguassu, Mundo Novo, Nova Andradinho, Bataipora, Morumbi, Tres Lagvas, and Dourados, the central town and the fourth largest in the state.

But there are opportunities for pioneer work also west of Campo Grande at Porto Murtinho, and to the north at Caceres and Rondonopolis.

There are in the Mato Grosso 54 Baptist churches organized in five district associations. The total membership is about 3,800; and there are 34 pastors.

Two missionaries of the Southern Baptist Convention (U.S.A.) are in the state, one at Cuiaba and the other at the Bible Institute in Campo Grande. The State Convention would like to have at least one missionary in each association, and would therefore welcome at least three from the B.M.S.

Specially urgent are the needs of the southern association centred on Dourados serving an area with a population of over 200,000.

They would like help, too, in the Bible Institute at Campo Grande which could well become the theological seminary for West Brazil and in the newly organized Baptist hospital where missionary nurses could make so fine a contribution.

Our Help Needed

We were not able, however, to give any assurances to Pastor Jonathan as we could not see that the resources in persons and finance would be available. But there was no doubt that the Baptists of Mato Grosso would like our presence and our help.

On the Sunday evening Mr. Madge preached at the Third Church and I at the First, with Mr. Tom Lindors, a former missionary from England, acting as interpreter. When after the services we made our way together across the market place to a restaurant, we noticed that people were engrossed in playing Bingo!

The last city we visited was Manaus, capital of the state of Amazonas.

Loneliest Capital City

It has been aptly described as the loneliest capital city in the world. The nearest city is Belém, 830 miles away as the crow flies. Brasilia is some 1,230 miles to the south.

It is a large and quite busy port, with a population close on a quarter of a million. In the latter part of the nineteenth century it flourished as the collecting centre and chief entrepôt for the rubber trade.

Its most famous building is the *Teatro Amazonas*, a grand opera house erected from materials shipped from Europe, the interior decorated by the most famous European artists of the day. On the opening night in 1896, Enrico Caruso was the soloist; Pavlova was to have danced, but took ill at Belém.

But when rubber plantations were developed in the Far East trade in Amazonas rapidly declined and Manaus lost its prosperity. Now it is recovering and its population growing.

Attempts are being made to restore and repair old buildings, re-house the people who live in wretched conditions on rafts in the river, and provide social services.

Our guide in the city was Pastor A. Antunis de Oliveira whom we had met at Londrina. At that time he was a state deputy; now he is a member of the chamber of deputies of the national parliament and spends most of the year in Brasilia.

Formerly pastor of the central church, he is now minister of the Baptist church in the suburb of Constaninopolis on a bank above the river.

From the church grounds there were interesting views of the wooden houses with thatched roofs and the rafts with thatched covered shelters where so many of the people dwelt.

A new chapel building was in course of construction, a sight to which we had become accustomed in Brazil.

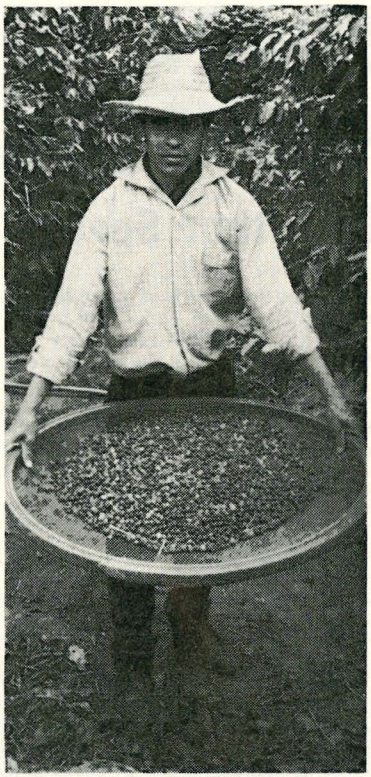
Pastor Antunis is interested in education and took us to a Baptist high school catering for pupils between the ages of 11 and 17. For the senior pupils classes in pedagogy were provided. We visited the school in the evening at which time most of the instruction is given.

The pastor and his wife are also involved in the work of the Amazonas Foundation of which Pastor Antunis is a director and where he conducts a clinic in Psychology. The foundation provides a medical clinic for the poor, ante-natal and post-natal clinics, free milk for children under five. It gives advice to those who would settle in the forests in agriculture and economics.

Senhora Dona Bety de Oliveira is responsible for a clinic for mothers.

We were most interested to observe this concern for social problems and willingness to serve the whole community.

Pastor Antunis, well known in Manaus as a person of considerable influence, was insistent that he would like to see B.M.S. missionaries in that region. We could only promise to bring this to the notice of our committees.



Sieving coffee beans in Brazil.

One of the most pleasant memories of our visit to Brazil is that of the last evening in his home where we sat for a time in the garden as night fell, surrounded by the innumerable sounds of insects and birds and the scents of tropical flowers and fruits and then went into the drawing-room to listen to Dona Bety playing European classical music on the grand piano, and some modern Brazilian music, too.

Dona Bety, a very charming and accomplished woman, is of Polish descent, the wife, sister, niece, and grandchild of Baptist pastors and soon to become the mother-in-law of one.

Her father composed most of the lyrics and tunes in regular use in Brazilian Baptist worship.

Bible Societies Open Talks with Vatican on Common Scriptures

Catholic and Protestant scholars have agreed on methods for producing a common Bible. Representatives of the Secretariat for Promoting Christian Unity met at the Vatican with an *ad hoc* committee of the United Bible Societies.

Presiding over the one-day session were Augustin Cardinal Bea and Dr. Laton E. Holmgren, chairman of the Bible Societies' Executive Committee.

Common recommendations on practical procedures were drawn up and will be submitted to both the Holy See and directors of the Bible Societies.

Recalling that Pope Paul VI had recently urged his Secretariat to study proposals for a common Bible, Cardinal Bea said: "It does not seem an exaggeration to say that the possibility of our cooperation is one of the most important developments in contemporary Christian history."

Dr. Holmgren recalled that in the early days of the Bible Society movement as many as eight Catholic translations of Scripture had been sanctioned and distributed by the British and Foreign Bible Society in London.

"However," he added, "the bright promise of those early days was eclipsed by a long period of mutual misunderstanding and mistrust—an eclipse that has now, praise God, given way to a bright new dawn."

MISSIONARY BUILDER returns to rebuild Bolobo Hospital

By Arthur Spears

This is in the nature of a sequel to the recent article of Mr. John Edwards in the *Missionary Herald* in which he stressed the appalling conditions under which medical missionary work was being carried on at the Bolobo Hospital, Congo, and the drastic need for improvement.

The Holy Spirit had been at work already in the heart of Mr. L. L. Collis, an engineer and builder of considerable experience on the mission field and of versatile ability, to this end, and this article is about his preparation for his return to Bolobo, where he had been stationed previously.

The hospital at Bolobo is being rebuilt out of funds provided from the £100,000 Medical Missions Appeal.

FIRST, I should like to remind you of the circumstances which led to Mr. and Mrs. Collis being repatriated to the United Kingdom.

Two years ago an emergency prayer meeting was arranged in Derby to pray for the safety of those missionaries serving in the Stanleyville (now Kisangani) district of the Congo Democratic Republic and whose lives were in considerable danger. Such was the desperate situation and urgency for intercession that those present had been called together by telephone.

A number of missionaries belonging to other societies had been killed and the whereabouts of our own missionaries were unknown.

Lives Spared

Although the B.M.S. missionaries suffered many hardships and frightening experiences, their lives were spared.

Among those involved were Mr. and Mrs. Collis, then working at Yakusu, and on return to this country they settled in the Derbyshire village of Borrowash. They quickly made many friends in the local Baptist churches but being restless and eager to continue their work in Congo, the work to which they were so dedicated, they were never reconciled to their exile from the Congo field.

Mr. Collis has now returned to Bolobo and Mrs. Collis hopes to join him in the near future.

Mr. L. L. Collis with the truck and trailer before his departure for Congo.

As one who had had more opportunity than most of seeing the magnitude of the preparations for the Bolobo Hospital project, I was really amazed at the thoroughness and comprehensiveness of the venture which I consider to be of historic importance.

Water Carrier

I travelled to Tilbury with Mr. Collis on a Friday last year, on the Bedford lorry which he had purchased for use in the Congo and behind which we trailed a water carrier which would be needed to take the considerable quantities of water from the river to the site of the hospital building.

I was greatly impressed by the versatility of the lorry as adapted by Mr. Collis and the great variety of tools and equipment carried.

The roof of the cab had been fitted with a canopy to sustain the intense heat of the African sun by allowing a current of air to flow between.

The lorry had a winch attached so that it could haul itself out of a morass by anchoring to an adjacent tree if the

(*continued on p.* 62)

Needed by The Churches of Congo

Thirty-three new missionaries are needed by the churches in Congo.

While the total missionary staff in Congo and Angola in 1959 was 158, the present staff numbers only 104.

No Visas to Return

In March 1961 there were 286 Protestant missionaries in Angola.

Today there are fewer than 60, most of whom have exceeded their normal term of service.

They may go home on furlough, but it has become almost impossible for a Protestant missionary to obtain a visa from the Portuguese Government to return.

There are many restrictions on the work of Protestant missionaries and on the Church. A Portuguese official must be present at all church meetings.

This Church Witnesses

A monthly bookstall on the church fence is one of the ways in which Cinnamon Gardens Baptist Church, Colombo, Ceylon, witnesses to the passers-by.

Another way is by a film-strip series on the "Life of Christ", which attracts large crowds. They stand on the pavements, watch, and listen, and then buy Christian books from the stall.

Members of the church are also beginning work in the local prison, where they have been allowed to make personal contacts with the prisoners.

BAPTIST ASSEMBLY 1967 MISSIONARY OCCASIONS

Monday, 24 April

11 a.m. INTRODUCTORY PRAYER MEETING, Bloomsbury Central Baptist Church.
Leader: Rev. R. H. Tebbutt, of Hitchin, who will preside and deliver the address.

Tuesday, 25 April

1.30 p.m. WOMEN'S ANNUAL MEETING, Westminster Chapel.
Chairman: Mrs. H. D. McDonald, Chairman of the Women's Sub-Committee.
Speakers: Miss H. A. Pilling (*Thysville, Congo Republic*); Miss E. L. Waggott (*Princes Town, Trinidad*).
At 12.15 p.m. in the Junior Hall, Westminster Chapel, Luncheon (Tickets 5/- from Women's Department, 93 Gloucester Place, London, W.1).

2.45 p.m. ANNUAL MEMBERS' MEETING, Westminster Chapel.

4.45 p.m. MEDICAL TEA AND MEETING, Westminster Chapel.
Chairman: Dr. Norman L. Mills, M.R.C.S., L.R.C.P., D.M.R.D. (*London*).
Speakers: Dr. Rachel E. Warden, M.B., B.Chir., D.Obst.R.C.O.G., D.T.M. & H. (*Pimu, Congo*); Dr. Ian S. Acres, M.B., B.S., D.T.M. (*Medical Director, B.M.S.*).
(Tickets 2/6 from Medical Department, 93 Gloucester Place, London, W.1.).

Wednesday, 26 April

11 a.m. ANNUAL MISSIONARY SERVICE, Westminster Chapel.
Preacher: Canon J. V. Taylor, D.D., General Secretary of the Church Missionary Society.

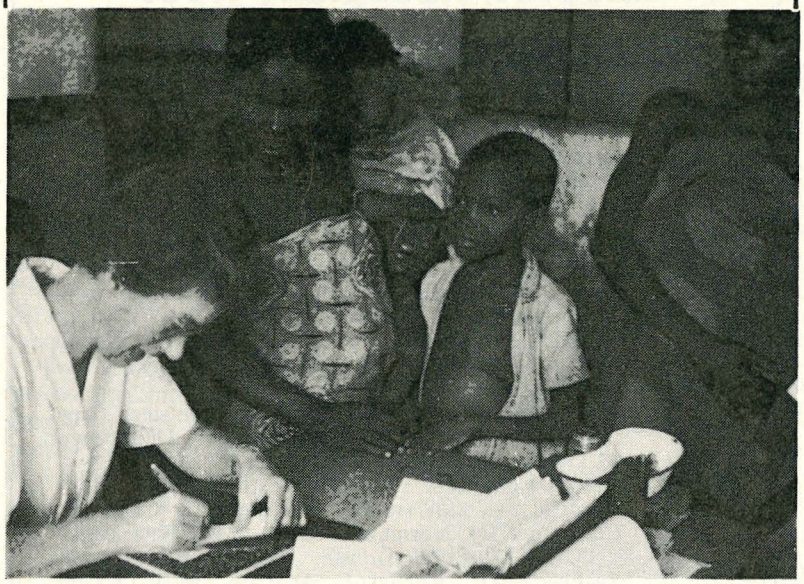
1 p.m. Baptist Men's Movement, Y.M.C.A., Great Russell Street, London, W.1.
Chairman: Robert G. Brown, Esq., President of B.M.M.
Speaker: The Very Rev. Stanley Betts, Dean of Rochester.
(Tickets 10/- from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1).

6.30 p.m. ANNUAL PUBLIC MEETING, Westminster Chapel.
Chairman: Mr. J. R. Hulme, J.P., Chairman of the Baptist Missionary Society.
Speakers: Miss M. Joan Greenaway (*Upoto, Congo Republic*); Rev. John M. Blackmore (*Orissa, India*).
Valediction of Missionaries for overseas.

Saturday, 29 April

7 p.m. UNITED YOUTH RALLY, Westminster Chapel.
Theme: "Crossroads".
Speaker: Rev. A. T. MacNeill, M.A. (*Bolobo, Congo Republic*).
Admission by special ticket only. Apply to the Young People's Department, Baptist Missionary Society, 93 Gloucester Place, London, W.1, to whom also young people may make applications for overnight hospitality for Saturday night, if required.

MISSIONARY BUILDER RETURNS TO REBUILD BOLOBO HOSPITAL—*cont.*



Sister Violette Mason attending to patients in the out-patients' department at Bolobo. This hospital will be rebuilt with monies made available through the £100,000 Medical Missions Appeal.

four-wheel drive proved inadequate for doing so. If there were no such tree, land anchors were carried to drive into the ground instead. A compressed air outlet to inflate the tyres and many other additions were included.

The purchase of an additional lorry, written off as the result of an accident, for a very small sum, had provided many spares such as gear box, shafts, wheels, etc.

In fact, the lorry seemed to be equipped to meet every eventuality and had been purchased and fitted out very economically.

Both lorries and water carrier were War Department surplus. Every imaginable tool was included, from such small items as hack-saw blades and drill bits to concrete mixer, concrete-block maker and electric welding equipment.

Field telephones had been bought for the sum of two pounds each so that some of the missionaries' bungalows at Bolobo could be linked. This was typical of the wise and careful manner in which the funds available for the project had been spent. Medical supplies and "Wants" parcels were also included.

After a very comfortable journey we were met at Tilbury by Mr. Edwards. Awaiting us there, also, was the Land Rover which had been bought with part of the gift from General Mobutu, the President of the Congo Republic.

General Mobutu had given the Baptist Missionary Society a gift as a thanksgiving for the safe arrival of his baby daughter at the Bolobo Hospital, the only condition being that it should be spent on that hospital.

We thought that we should have to drive the lorry, carrier, and Land Rover into the hold of the Antwerp ferry, but this was done more efficiently by the stevedores.

After having had tea on board the boat, s.s. *Cerdic Ferry*, with Mr. Collis, Mr. Edwards and I bade him farewell on the first stage of his journey to Matadi, from where he would drive along the hazardous roads of the Congo to his final destination, Bolobo.

It was a thrilling experience to have taken this very small part in such a wonderful enterprise and been imbued with something of the enthusiasm and dedication which impells all those who serve the B.M.S.

It is now known that Mr. Collis arrived safely at Bolobo after one or two awkward but not frightening experiences. He was bogged down on the road, for example, but it was with the ready help of local villagers that he was able to continue his journey to be welcomed at Bolobo with such joy by his friends. His recent letters describe some of the work already accomplished, including the repair of the electric generators, thus enabling the station to enjoy electricity again instead of oil lamps.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
6 Southampton Row
London, W.C.I

Acknowledgements

(Up to 14 February 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £3 10s.; Anon. (Angolan Refugee fund), £5; Anon. (Work in Brazil), £1; Anon. (in memory of Mrs. J. Mainsbridge), £2; Anon. (Angolan refugees), £2; M & D (Indian Famine Relief), £7; 'Thankful', £5; Anon., £16; Anon., £5; Anon., £2; Anon., £2; Anon., £3; Anon., £5.

Gift Week: Anon., £3 10s.; Anon., 5/-.

Medical Fund: Anon., £20; Anon., £3: M.M.F. (In loving memory of Margaret, 7 December, 1947), £3.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
January				
18	Miss O. J. Wilson, Honiton (General & Medical)	50	0	0
20	Miss L. M. Hole, Ilford	3,722	9	7
24	Mr. J. O. Godfrey, Leicester	50	0	0
25	Miss R. M. Bloxam, Tooting	10	0	0
27	Mrs. E. M. Statham (Medical)	750	0	0
27	Miss E. Hole, Leicester	250	0	0
27	Mr. J. William Lee, Sheffield	50	0	0
30	Miss E. M. Stedman, Worthing	100	0	0
31	Miss H. S. King, Stanstead	25	0	0
February				
6	Miss M. Harris, Carmarthen (Women's)	200	0	0
9	Miss S. Long, Maryport	138	3	1
10	Mrs. S. M. Bailey, Luton	25	0	0
14	Mr. C. M. Morris, Oswaldtwistle	236	17	3
14	Mrs. J. Price Davies, Hampstead (Medical & Translation)	200	0	0
14	Mrs. J. V. Ayres, Bristol	24	10	3

Missionary Record

Departures

19 January. Rev. A. B. and Mrs. Johnson to Brussels for language study.

23 January. Miss J. Stevens for short-term appointment at Ludhiana, India.

25 January. Rev. G. R. C. Allen for Lukolela, Congo Republic.

26 January. Mrs. R. G. Rathbone and two children for short visit to Udayagiri, India.

Arrival

5 February. Miss F. H. B. Williams from Serampore, India.

Births

23 January. To Mr. and Mrs. S. Bond, at Kimpese, Congo Republic, a son, Christopher David.

26 January. At Gillingham to Rev. J. D. and Mrs. Rowland of East Pakistan, a son, Ian Mark.

(Based on the Prayer Calendar)

This month we continue to pray for the Baptist churches in East Pakistan.

One of the major needs of these churches is for trained national workers and our prayers are asked for all engaged in training in Dacca and for all district training schools for lay people.

Prayer is also asked for the Girls' and Boys' High Schools at Barisal where there are opportunities of witness and of helping the Christian community to grow in maturity.

Much prayer is needed for the Baptist churches in the South Mizo District of Assam.

Leaders of the Church have been engaged in a peace mission in an attempt to settle the dispute between the rebels and the Indian Government.

In the fighting, and because of Government punitive action, many villages have been destroyed and there are a great number of refugees.

Two B.M.S. missionaries are at present serving at Serkawn—they are Sister Edith Maltby and Sister Joan Smith. Sister Mary Shearer is in India but is still awaiting a visa to allow her to return to the area.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

General Secretaries:
Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

Books by post

and church requisites too

PEOPLE who do not live near a bookshop, particularly those in outlying districts, are invited to make use of the services of the Livingstone Bookshop. We specialize in religious literature of all kinds, and also equipment and furnishings for churches.

Those who live in London are invited to visit our new Bookshop.

LIVINGSTONE BOOKSHOP
CARTERET STREET
WESTMINSTER
LONDON S W 1

P5131

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS
&
CRAFTSMEN IN METAL
(Incorporating Townshends Ltd.)

The originators of the Individual Communion Cup in Great Britain

Dept. P.M. St. Dunstan Works
27/28 Pemberton Street, Warstone Lane
Birmingham, 18

ESTABLISHED 1902 **Telephone CEN 3762**

IMPORTANT ANNOUNCEMENT

The B.M.S. magazines, the *Missionary Herald, The Quest* and *Wonderlands* are now being distributed from the Mission House.

All orders for them, all correspondence relating to their distribution, changes of address and money for the magazines should be sent to:

The Assistant Home Secretary,
Magazine Distribution Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

It is important that you quote your magazine account number and the name of your church in your correspondence, and also that any changes in orders or addresses be received at the Mission House not later than 10th of the month prior to the month of issue (i.e., any changes for the May issue must be received by 10 April).

FREE

Sample copies of the magazines are available, on request, to stimulate interest and increase circulation.

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon, Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

May 1967

6d

CHRIST FOR ALL

Poster for the National Evangelistic Campaign in Congo.

EVERYWHERE throughout Congo is displayed the colourful poster of the National Evangelistic Campaign, with its theme "Christ for All".

This poster is a symbol of the great desire of Christians in that land to bring their nation to Christ.

The campaign began in July 1966 and will extend to July 1968.

It has various emphases. At one stage Christians were asked to pray for "three friends" who do not yet know Christ, and seek in every way possible to bring them within the sound of the Gospel.

In February there was a course for lay leaders in the churches and groups were organized to take the Gospel to their neighbours.

In addition, there was a huge evangelistic rally in Kinshasa, the capital, a report of which appears in this issue.

During Easter week there were, in larger towns and villages, meetings for the deepening of the spiritual life of the churches.

In April Christians sought to take Christian literature to every home in Congo.

In Kinshasa there are at least 700 prayer cells in Christians' homes. They meet once a week for prayer for the campaign, seeking that God will bring revival to His Church in Congo.

Perhaps so far the greatest emphasis in the campaign has been on prayer—prayer cells and prayer meetings.

In Ngombe Lutete prayer cells are held at 6.30 a.m., before breakfast. In Bolobo, prayer groups meet regularly. The same story could be repeated from all over Congo.

Will you add your prayers to those of the Christians in Congo, and the many who are supporting them in other parts of the world, that there may be a mighty movement of God's Spirit in that troubled land?

The National Evangelistic Campaign in Congo is making an impact because of prayer cells, home visits, and the Word of God.

COVER PICTURE

Drought in India has resulted in many thousands of people going hungry. Christians of all nationalities and denominations have helped with relief supplies.

(Photo W.C.C.)

CHRISTIANS WITNESS IN KINSHASA WITH MASS RALLY

By Phyllis Gilbert

IF you had been in Kinshasa on Sunday afternoon, 19 February, you would have been puzzled. What was going on?

There were policemen holding up the traffic along the main roads, buses were pouring into the centre of the town, and crowds of people were walking towards the "rendezvous"—many of them were carrying banners with "E.B.B.F., Itaga", "A.D.E.B.C.O., Kintambo", "E.B.B.F., Kisenso", "E.P.K., Lemba", "Armée du Salut", or "I.M.E., Kimpese" stitched on brightly coloured cloth. Hundreds of women from each group were dressed alike in gaily coloured clothes.

Where were they all going at mid-day on Sunday? They were making their way to the Dendale Baptist Church in Kinshasa for the starting point for the March of Witness along a mile route to the Queen Astrid Stadium in Avenue Kasa-Vubu.

This was all part of the National Evangelistic Campaign in Congo, launched in July 1966 and which will continue until July 1968.

Months of Preparation

There had been months of preparation—prayer cells for the campaign in hundreds of homes in the city—house-to-house visitation inviting non-Christians to the Tent Meetings or to church, or to the rally on the 19th. All the Protestant churches were taking part.

For weeks beforehand the women had been making the banners carried by each group. The Bible Societies and Scripture Gift Mission had made available thousands of copies of Christian literature and tracts.

The 19th dawned bright and clear, the sky a brilliant blue after a night's tropical rain. It became hotter and hotter as the time came for the Christians to meet at Dendale Church.

At 1.30 p.m. the Parade started marching towards the Stadium. The sun was scorching hot by this time. There were many red faces and peeled noses

A procession of witness marching to the Queen Astrid Stadium in Kinshasa for the great Evangelistic Rally on 19 February 1967.

Part of the crowd of over 20,000 at the Rally at the Queen Astrid Stadium on 19 February 1967.

among the missionaries! Crowds lined the route; policemen held up traffic; children ran alongside the marchers. The banners headed each group. The Christians marched and sang, and often (like David) danced for joy!

They reached the stadium in one of the busiest roads in town (Avenue Kasa-Vubu), and divided into single lines and entered separate gates. They hung their banners at the front and around the sides of the stadium. About 15,000 Christians took part in the March and Parade, and well over 20,000 came to the service in the Stadium.

Each person received a portion of Scripture and a hymn-sheet in Lingala and Kikongo.

The Campaign Hymn was sung:

"*Gagnons tout ce beau Congo pour Jésus,*
Soyons toujours unis en Lui;
Une nation qui honore Jésus
Sera abondament bénie.
Travaillons donc, joyeux et assidus,
Prêchant Christ, le Sauveur et Seigneur.
Chrétiens loyaux, debout!
C'est le jour du salut!
Proclamons-le: CHRIST POUR TOUS."

(Repeat last three lines)

Translated into English this means:

"Let us win this beautiful Congo for Jesus,
Let us always be united in Him;
A nation that honours Jesus
Will be abundantly blessed.
Let us work, then, joyous and diligent,
Preaching Christ, the Saviour and Lord.
Loyal Christians, rise up! It is the Day of Salvation;
Proclaim it—Christ for all!"

Then "Stand up, Stand up for Jesus" was sung—in both Lingala and Kikongo.

Pastors from the various churches in the city took part—Pastor Lubikilu from the A.B.F.M.S. Church, Pastor Kwama from the E.B.B.F. (BMS), Mr. Biandudi from the Bible Societies spoke to the people, and in the course of his talk he asked all those with Bibles or New Testaments to hold them in the air. It was a thrill to see thousands of Bibles joyfully waved. The Minister of Education represented General Mobutu and his Government. The Salvation Army band played and a 500-voice choir led the singing.

Rev. Bethuel Tunga, chief Protestant Chaplain to the Forces in Congo introduced the two visitors: Rev. Howard Jones and Rev. Ralph Bell, both American Negro Evangelists connected with Billy Graham's team.

Howard Jones addressed the gathering. His text was : "To Him who loves us . . . to Him be glory" (Rev. 1:5).

It was necessary to translate into two languages—Lingala, the *lingua-franca* of Congo, and Kikongo, the local tribal language. The two translators were Mr. Diawaku, the Director of E.P.I., who has studied in America, who translated from English to Kikongo, and Rev. Makanzu, who translated from Kikongo to Lingala.

The amazing thing was that the message did not lose any of

its power and meaning when translated, and everybody in the stadium could understand.

There was a great applause at the beginning when Howard Jones said that his predecessors had come from Africa many years ago, and that may be they had come from Congo, and it may be he was related to some of them!

It is never easy to conduct outdoor meetings, especially when the meeting is in Africa, under a tropical sun with very little shade, in an enormous stadium, with many excited noisy children, and a loudspeaker system that leaves much to be desired —well, maybe you can imagine the difficulties! But everything went off wonderfully—there was reverence and an atmosphere of worship, co-operation and real fellowship, and all were conscious of the presence and power of the Holy Spirit in our midst.

His blessing was upon it. At the close of the service the people left quietly and happily. Hundreds stayed behind for more teaching, and to commit their lives to the service of Christ.

Rededication and Renewal

Many Christians rededicated their lives to Him. Over 400 cards were signed by inquirers.

But there were other blessings and answers to prayer. The Christians dispersed and spilled over into the main roads; some waited patiently for buses that did not come, or were too full already—some would not get home to their district for hours.

Many marched back to the outskirts of the town where they had built small churches in their "shanty" towns.

Some were sleeping with friends that night and would catch the train back to Sona Bata, or Thysville, or Lukala, or Kimpese next morning at 7 a.m. The Scripture Union students from I.M.E., Kimpese, would set off in cars late that night and start work again early next morning.

The Bible School students from Thysville set off, but after a few yards the Landrover broke down and, after working on it for hours, they found water in the diesel oil. They arrived back home on Monday evening!

But after this great Rally they realized, as perhaps never before, that they were part of something very great and powerful.

They were part of the Church of Christ in Congo, from every language-speaking area and tribe, and they were also part of the world-wide Church. Their worship and their witness would be enriched and strengthened because of the 19 February.

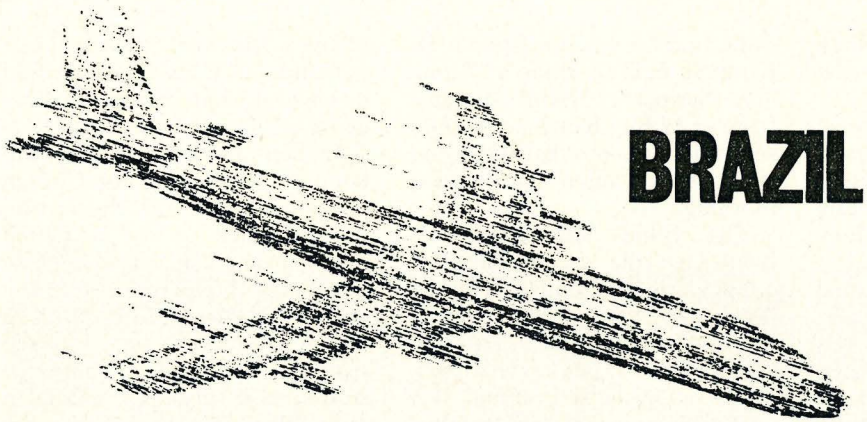
In their prayer cells they will continue to pray for the Church in Congo, and for those who have decided to follow Christ and join His Church.

The 19 February is not the end—it is part of the outreach of the Church in Congo—of the National Evangelistic Campaign started last July, and ending in July 1968—but the results are not measured in time but in the upbuilding and growth in depth and breadth and strength of the Church here.

They are beginning to realize as never before that they are responsible for taking the Gospel

(*Continued on page 77*)

The Congo National Evangelistic Campaign, 1966-1968: the Campaign Calendar now in use in many homes in Congo. This was printed by *Librairie Evangelique au Congo.*



BRAZIL NONSTOP

By A. D. Miller

FOUR and a half centuries ago Portuguese mariners seeking a westerly route to the East set foot in Brazil, not knowing at the time the significance of their landfall.

The voyages of these early discoverers would often take many months or even years, yet today in the "jet-age" it is commonplace for travellers from Europe to leave Paris at 10.30 p.m. local time, settle down to a quiet sleep in the Inter-continental Boeing aircraft as it cleaves the night sky at six hundred miles per hour, and arrive in Rio de Janeiro at 6.10 a.m. Brazilian time non-stop.

I had this experience, non-stop to Brazil, recently, together with two colleagues of the Gateway Film Productions Company Limited.

The purpose of the journey was to make a film to show something of the tremendous advance and vigorous witness of the Christian Church in the state of Paraná.

It is hoped that the film will be completed and ready for public release by January 1968, but one cannot wait until January to share the thrill and inspiration of an unforgettable visit to this the newest of our B.M.S. fields.

From Rio we flew to Curitiba via Sao Paulo, the largest city in the southern hemisphere. Glimpses of this modern industrial centre will be included in the film so that the work in the interior will be shown in proper perspective in relation to Brazil as a whole.

In Curitiba, the capital city of the state of Paraná, we were made most welcome at the offices of the Paraná Baptist Convention. The Rev. Arthur C. Elder and his wife Kathleen, our senior missionaries in Brazil,

Group Captain A. D. Miller, B.M.S. Audio Visual Aids Director, interviewing a Brazilian pastor and theological student during his recent visit to Brazil.

(Photo A. D. Miller)

In Paraná State, an open-air meeting being filmed in preparation for the new B.M.S. film on Brazil.

are also based on Curitiba. In addition to being B.M.S. Field Secretary, Arthur Elder is pastor of "Novo Mundo", one of the thirteen Baptist churches in the city, and is also involved in lecturing at the Baptist Bible School.

Kathleen, in addition to her church work and visitation, has recently been elected counsellor by the women university students. This appointment provides splendid opportunities for the commendation of the Gospel to these keen young Brazilians studying in Curitiba.

Expectancy

During my time in the city I was privileged to attend and take part in the Annual State Convention Meetings, and what a thrill it was to catch something of the atmosphere of expectancy that characterized these occasions. Indeed the Paraná Baptists use William Carey's challenge—"Expect great things from God — Attempt great things for God"—on their notepaper, as we do in the B.M.S.

Our stay in Curitiba was short, however, because the majority of our missionary work is in the vast and rapidly developing interior. That is where the bulk of our filming was planned to record the "Non-stop" pioneering activity of the Church, always on the frontier, in this exciting territory of almost unlimited opportunity.

Main Base

We flew from Curitiba northward and westward into the interior to land on a red dirt airstrip outside the little town of Umuarama which was to be our main base.

A few short years ago this place was little more than a clearing in the forest, but today it is a bustling township of over 15,000 people; people with features suggesting European descent, others with the distinctive marks of Indian parentage in their build and bearing, those of clearly African origin and others with the high cheek bones of the Japanese. All these people had, it seemed, been welded together as one nation, as Brazilians. Here there is no colour problem and the world would do well to look and to learn.

Indeed the very name of the place is significant—Umuarama means, "the place where good friends meet", and this description could well be applied to many many other places throughout Brazil as well.

The Church in Umuarama had its beginnings as a daughter congregation of the neighbouring church at Cianorte, another town that had been carved out of the great forest now cut back to reveal the rich coffee-growing soil of the far west.

The Church Grew

The Christian community of Umuarama at first converged from the coffee *situs* to the house meetings held in the town; then as the congregation grew their second meeting place was a rented building, followed by a larger rented hall and another larger still. After the rented halls came the first chapel, made of wood.

Towards the end of last year a fine new brick building was opened alongside the original

(*Continued on page* 78)

(Photo W.C.C.)

Supplementing the Government long-range plan to increase food production in India—the churches and Christian organizations are providing technical assistance and well-drilling equipment, such as this pump at Indore, Madhya Pradesh.

Out-Patient Block Needs Finishing

The staff at the Christian Hospital for Women and Children at Berhampur, Orissa, India, are disappointed.

They had hoped that their new out-patient block would be completed before now.

It has bare walls, a roof, but no floors, and still needs plastering, doors and windows, furnishings and fittings, and electricity and water, and there is no money left in the original grant, which was made to them from the £100,000 Medical Missions Appeal.

This situation has arisen because for a long time the hospital was waiting for cement supplies. In the meanwhile prices soared and the original estimate proved inadequate.

It is impossible to change the plan now because a large proportion of the resources were used in the making of the foundations at a very early stage.

1967 is the Diamond Jubilee year of the Hospital, and it was hoped to have the new out-patient block opened and functioning about the date of the hospital's 60th birthday. The first buildings were dedicated on 24 March 1907.

The hospital has been able to meet the needs of the people increasingly and has become a real part of the life of the town.

In 1907 only 60 in-patients were admitted during the year. Nowadays the total admissions annually are between 3,000 and 4,000.

Connected with the hospital there is a regular maternity and child welfare clinic in one village which is becoming very well known and is touching the lives of a great many people.

A Record?

In her 99th year, Mrs. E. M. Stanion, of Longsight Baptist Church, Manchester, 13, was regularly knitting for "Wants" boxes until a few months ago.

The Society is most grateful for such devoted service.

FAMINE

There is famine in Bihar.

One of the villages visited by missionaries is Mahouli, near Gaya. There people live on the rice they grow. This year, therefore, they are starving.

They have sold everything, even their dishes, to buy food. They have Government ration cards but no money to buy the rations.

The children have sore eyes and pot-bellies, but they are being fed somehow. If anyone goes without, it is the parents.

The pastor is encouraging the people to earn by making wooden toys and has a fret-saw. But the poor rations make any kind of work hard, and the irrigating must be done, the buckets being slung down and hauled up all day nonstop—but there is not much hope of a good crop.

In this area there are thirteen new inquirers.

In another village in the area—Vijay Nagar—the people are desperately poor and have not

REMARKABLE ANSI IN CE

"The last few months have certainly seen some remarkable answers to your prayers," writes the Rev. Colin A. Grant, of Ratnapura, Ceylon.

He reports how God has blessed the Colombo Crusade held last year.

Crowds of up to 4,000 gathered under the temporary structure in the Cinnamon Gardens Baptist Church, Colombo, and over 1,000 people sought counsel at the close of the meetings.

Several churches have testified to conversions among their members—and to seeing new faces at their services.

During October last year there was another baptismal service at Ratnapura and eleven Tamils witnessed to the Lord in this way.

IN BIHAR

much hope of being anything else. They have to earn money working for others and in the drought nobody has work for them.

They are so poor that they have only one set of clothes, if that. Quite a lot of the children are naked.

Baptisms

When there were baptisms in this village recently the candidates had no other clothes to put on after immersion.

A missionary reports: "We saw bedding rolls and no boxes for possessions—indeed, most of the houses were bare.

"The children here were all, I think, almost without exception, unhealthy-looking, running eyes and noses, sores and scabies, matted hair of the thin brown colour which is associated with vitamin deficiency, and protruding tummies."

(Photo Marcia Gregg)

Out-patients in the Shanta Bhawan Hospital, Kathmandu, Nepal. This hospital is run by the United Mission to Nepal, and in it is serving a B.M.S. missionary—Miss Margaret Robinson.

WERS TO PRAYER YLON

More families have recently expressed a desire to accept Christ and some have already taken down their Hindu pictures.

"We can never remember a time in the Tamil work here when so many have been inquiring concerning the way of Salvation."

Another exciting piece of news is that the Rev. Colin and Mrs. Grant have taken over the Scripture Union work in Ceylon. Already there has been a considerable flow of orders.

PRAY MORE FOR MISSIONARIES

Baptist Men's Movement Jubilee

This year the Baptist Men's Movement is celebrating its 50th Anniversary.

It was founded in 1917 as the Baptist Laymen's Missionary Movement and came into being as a result of a conversation between Mr. W. Parker Gray and the Rev. W. Y. Fullerton, then General Home Secretary of the Baptist Missionary Society.

As part of its Jubilee Celebrations it has launched an appeal for £3,000.

It hopes also to double its membership during the Jubilee year.

Further particulars of the Movement may be obtained from:

The Secretary
Baptist Men's Movement,
93 Gloucester Place,
London, W.1.

Men in Fellowship

Men in Fellowship, the Jubilee Story of the Baptist Men's Movement, by J. B. Middlebrook, is a well-written brief history of the B.M.M. since its inception in 1917.

This contains a fascinating account of the way in which the Movement has developed and gives brief character sketches of some of the Movement's leaders, and indicates something of the Movement's potential as a force for mobilizing man-power in our churches.

Its price is 2/- (by post 2/6d.), and it is obtainable from:

The Secretary,
Baptist Men's Movement,
93 Gloucester Place,
London, W.1.

THE CENTENARY OF THE BAPTIST ZENANA MISSION

By Mary Evans

NOWADAYS many single women go to the mission fields, and take with them the loving, prayerful support of their churches. Nobody regards them as brazen, shameless hoydens, who would be better employed in their own homes.

It was not always so; when the first single women were sent to India by the Baptist Zenana Mission, they were regarded with suspicion by some church members, and with hostility by some government officers, who felt that their coming could lead only to trouble and unrest among the people. Even some of their male colleagues on the mission field were alarmed, as they feared that they would have to spend much of their time looking after the "poor, helpless little women".

Far from Helpless

But the B.Z.M. ladies were far from helpless. They may have been hampered by the conventions of their time, by the clothes they wore, and by the attitude of most men and of many women, but they were not deterred. They knew that men missionaries were not allowed to preach and teach women in their homes, and that few women would be allowed to listen to a European man preaching the Gospel in the bazaars. The only solution was for missionary women, who would be allowed into the *zenanas* (the women's quarters in an Indian home).

Missionaries' wives had, of course, done a great deal of such visiting, and had set up schools for Indian girls, but they all had homes and families to care for, and could not give the necessary time.

Two women of vision, Mrs. Elizabeth Sale and Mrs. C. B. Lewis, campaigned among the women in our churches for support for a mission to the *zenanas*. Both women were the wives of B.M.S. missionaries in India, and both had preached to poor women in the villages, and also to well-to-do women in their *zenanas* in the cities.

Vigorous Campaign

Mrs. Lewis came home on furlough in 1866 and began a vigorous campaign.

She was not ignored. On 22 May 1867—100 years ago this month—a meeting was held at the Baptist Mission House, and "The Ladies' Association for the support of Zenana Work and Biblewomen in India" was formed. For fairly obvious reasons this title was soon dropped in favour of "The Baptist Zenana Mission".

The B.Z.M. was independent of the B.M.S., and had to appeal for its own finances. In its first year £310 was given; in its tenth year it received £2,224, and in 1887, its twentieth, it received £6,422. In its first 25 years it had spent a total of £86,787 on promoting work among Indian women.

Miss P. A. Fryer, the first single woman sent out to India under the auspices of the B.Z.M., and her married colleagues found at first that they had to confine their activities to visiting the *zenanas*, and talking to the women about general topics rather than specifically religious ones.

It must have been difficult for the Indian women to understand the way of life of these female missionaries—and especially for them to realize that a single woman need not be an object of scorn or pity.

Similarly, the English women do not seem at first to have realized how much influence the admittedly secluded Indian women had over the male members of their families.

The B.Z.M. ladies felt that education for Indian women was of prime importance; they began to teach the women in the *zenanas* to read and, more important, they opened schools for Indian girls. Ever since William Carey's third or fourth year in India, the missionaries had run schools for Indian boys, but far fewer schools for girls. Many boys became Christians at school —and then married Hindu or Muslim wives, with the result that even if the men remained Christian, their children were brought up in their mothers' faith.

This had long been a problem for missionaries. They realized that it was impracticable for them to advise converts not to marry outside their faith because

the whole society of India was geared towards family life and the only provision for old age was a large family, who would care for their elderly members. The solution to the problem would only appear when there were more Christian girls.

The B.Z.M. established a number of schools. An interesting letter, written by Mrs. Lewis in 1872, describes the three girls' schools they were running in Calcutta. There were about 100 pupils, all of whom had to be escorted home every afternoon as their parents would not let them walk in the streets alone.

But schools were not confined to the cities. These indomitable women toured the villages, setting out in pairs, braving jungle paths, and swollen rivers.

Primitive School

The following, written in 1895, is a description of a school set up in a village near Cuttack:

"At present we attempt nothing more than reading, writing and a little arithmetic; for these schools are all quite new, the oldest established being only eighteen months old. Some of the older girls will soon be leaving us to get married, and our earnest desire is that they not only learn to love Jesus while they are with us, but that they may learn to read, so that when they leave, and perhaps go to places where they may never hear of Him, they may be able to take Gospels, etc., and so read for themselves.

"The educational appliances used in these schools are very primitive, and very few in number at that. They consist of a few *Khordies,* or sticks of earthy chalk used for writing with, a few alphabet cards and primers, and a large alphabet card for class work.

"When the children are a little more advanced other things, such as slates, etc., are added by degrees."

But their work was not confined to preaching and teaching; they also helped cope with epidemics of bubonic plague and cholera.

Plague

Isabel M. Angus, one of the outstanding B.Z.M. missionaries (the first woman to open and run a mission station on her own, without a male colleague) wrote this description, in the 1880's, of a fairly typical case:

"I found the poor child delirious; the symptoms were those of plague, but the father explained that a rash had also developed, and he thought an attack of small-pox was beginning. To add to the evil, all food, even milk, had been carefully kept from her, and her pulse now indicated extreme exhaustion.

"I was allowed to take the temperature after the friendly neighbour had vouched for my good intentions, and even to prescribe (for bubonic plague), but all persuasions were useless to allow medicine of any kind to be given. Milk she might be allowed by and by, perhaps; but they were waiting the arrival of a *Mali,* who would diagnose the disease, and if it were small-pox, treat it by waving a flower before the child's eyes.

"If *he* agreed they would send to me in the course of the evening (it was then noon) for medicine. And in the meantime the child will die, not of the disease, but of exhaustion."

Elizabeth Sale.

All Dead

Another missionary, Mary Coombs, writes thus:

"In some villages plague is very bad. Lately I went to one with a population of 1,500 and was sad to find what a hold the disease has on the place; some days six or eight deaths occur. They said all the potters and their families were dead and that the rest of the people were fleeing away. In one house, where all were down with it, a woman had run off in delirium and died out in the jungle. And the sad thing is they won't accept any help there.

"They say: 'It must be the Government who is spreading it; and this inoculation and disinfecting which they advocate is only meant to spread death faster'. They seemed minded to turn me out at first, but got more friendly by degrees."

The fact that she managed to overcome such deep hostility towards Europeans is a great tribute to her, and to her colleagues.

There was an obvious need for hospitals, and for women doctors, since many Indian

(*Continued on page* 77)

WHAT DID YOU DO ABOUT IT?

Clarence W. Cranford, pastor of the Calvary Baptist Church in Washington, tells of the experience of Vernon Richardson who, when he was pastor in Baltimore, made a trip to Hong Kong.

One day he saw a poor Chinese girl whose face was pressed against the glass of a bakery window. In exhaustion and hunger, the little girl had fallen asleep just outside of the window behind which were stacked large loaves of bread.

The pastor saw the opportunity for an unusual picture. He quickly photographed the scene—the loaves of bread in the background, the tired and emaciated girl asleep in the foreground.

At home, wherever he showed the slides, there were comments about the photographic skill and the excellent subject matter—the little girl just outside the bakery window.

Dr. Richardson enjoyed showing his slides until someone stopped him and said, "Tell me, what did you do about it?"

"What did I do about what?"

"The little girl against the bakery window."

Then the minister said, "It dawned upon me that I hadn't done a thing. I could have gone in that store and bought the little girl more bread than she had ever had to eat before, but I didn't think of that. I just went on taking more pictures".

We have the mission picture. The question that remains is whether we shall do something about it or just go on taking more pictures.

(From: *The Baptist World*)

VIVID PICTURE OF CONGO

Doctor Returns to Congo, by Helen Roseveare (the Lutterworth Press. 6s. 6d.) is a readable day-to-day diary of a missionary's experiences in chaotic Congo.

Dr. Roseveare, whose area of service is very near to regions where B.M.S. missionaries are working, tells of the joys and sorrows of modern-day missionary endeavour.

The time-consuming waiting in government offices, the frustrations, the bad roads, the problems of trying to restore medical services in an area with none, and the sufferings of the Church are all faithfully recorded.

This book gives a vivid picture of Congo today and will help readers to pray more intelligently for missionaries who are serving there.

Stamps For Sale

Packets of foreign and Commonwealth stamps are available for sale from the B.M.S. Stamp Bureau.

These are sold for the funds of the Society.

A packet containing 100 mixed stamps costs 1/- and a packet containing 200 stamps costs 2/-.

Those wishing to purchase these packets should send a postal order or cheque, stating the packets required, together with a stamped, self-addressed envelope to:

Rev. W. S. Davies, B.A., B.D.,
B.M.S. Stamp Bureau,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

Six Thousand Pounds Raised

Operation Agri was founded by the Baptist Men's Movement in 1961.

One of the originators of the scheme was the Rev. Alex A. Wilson, then Assistant Home Secretary of the Baptist Missionary Society.

The scheme provides support and equipment for B.M.S. agricultural missionaries.

Last year over £6,000 was raised by Operation Agri for this purpose.

Burglary

One of the hazards of missionary life in Congo is the number of thefts which occur.

A number of our missionaries have lost possessions from their houses.

Miss L. M. Fagg (now back at Yakusu) had all her stores of food stolen from the house where she had been living in Kisangani. In fact, the thieves left nothing of value.

The Society has made a grant of £130 to Miss Fagg to help her replace the losses.

THE CENTENARY OF THE BAPTIST ZENANA MISSION *(continued)*

women refused to be seen by a male doctor. The result was the Zenana Medical Mission, established in 1891. In the following year, Dr. Ellen M. Farrer and Dr. Edith Brown sailed to India and were soon followed by other women doctors and nurses.

The B.Z.M. also concerned itself with famine relief, and many were the missionaries who gave out daily rations to those suffering as the result of famine or flood. This work, and their nursing, made them very aware of the numbers of orphans who needed help, and so, in 1900, *Salamatpur* (the Abode of Peace) was opened in Palwal and orphans, foundlings, the maimed or disabled were cared for there and were taught crafts, so that they could support themselves.

In the first 20 years of the B.Z.M. in India it established 15 centres and employed 20 British and 27 Indian or Anglo-Indian workers.

China

But it did not confine its work to India. Two missionaries, Miss A. O. Kirkland and Miss L. A. Shalders, went to China in 1893, and B.Z.M. women missionaries started service in Congo in 1908.

However, it was in India that the B.Z.M. established itself and demonstrated that women could work as missionaries and could organize and run their own missions.

Until 1914 the Baptist Zenana Mission was controlled by a Committee of women and its finances were separate from those of the B.M.S., but in that year the Zenana Mission changed its name to the Women's Missionary Association, which, although now more closely linked with the parent Society, retained its separate Committee and continued both to appeal for and administer its own funds.

(Photo N. B. McVicar)

The old Salamatpur school building at Palwal, North India.

In 1925 the Women's Missionary Association became still more closely connected with the administration of the B.M.S., sending representatives to the General Committee, and its finances were now merged with those of the B.M.S.

However, women's work continued to be the special concern of a Women's Committee.

Re-organization

In 1947, there ceased to be a separate Women's Secretary and Women's Committee, the work of the B.M.S. being re-organized in fields, and all work within a field—Medical, Women's and General—being integrated.

Today about one-third of all B.M.S. missionaries are single women. They make a great contribution to the work of the Society, many of them doing what would have been men's jobs 100 years ago.

Women members also make their own distinctive contribution to the deliberations of the General Committee and its attendant sub-committees, and play a major part in keeping alive interest and concern for the B.M.S. in the home churches.

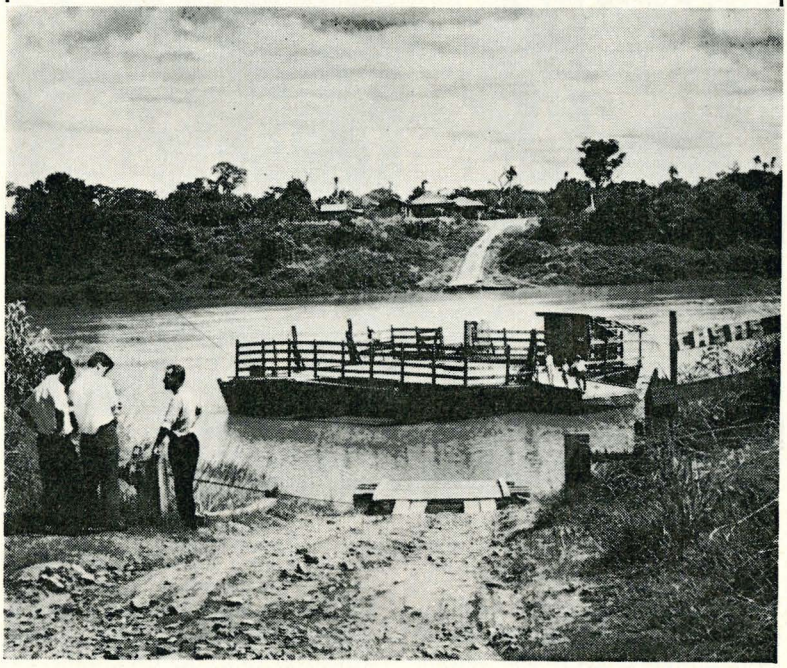
How gratified those pioneering women would be to know how important the women's work has become in so many lands.

CHRISTIANS WITNESS IN KINSHASHA WITH MASS RALLY *(continued)*

to others, and are praying for this. The sacrifice of the many hundreds of African Christian pastors and leaders and missionaries, who have given their lives for Christ in Congo, can never be in vain.

It is a great encouragement to know that you, too, are praying for Congo, and especially for the Campaign of Evangelism.

BRAZIL NONSTOP *(continued)*



(Photo A. D. Miller)

A typical ferry in the Paraná State of Brazil. This ferry operator asked for and was given a Bible.

wooden sanctuary which is now used as Sunday school accommodation.

During the two and a half weeks' filming in the interior we stayed with the Rev. David and Mrs. Doris Doonan, who are our B.M.S. missionaries there now.

The film project took us to many outlying congregations and preaching points with David Doonan, and provided me with the opportunity and privilege of taking part in the activity of the local church and getting to know many of the members.

Throughout all these experiences I was greatly encouraged and inspired by their burning desire to share their faith with their neighbours.

There is no doubt that the great evangelistic campaign did not end in 1965, but the evangelistic outreach of the Brazilian Church is a continuing process; indeed the discussions and prayers of the present are beginning to mingle with those concerned with the yet future All-America Campaign.

There are many incidents and experiences which I would like to share with you but only one or two can be mentioned here.

There was the four-hour journey by rough dirt track from Loanda to Umuarama and the encounter with the ferry operator as David Doonan drove the "Kombi" on to the most unlikely looking structure which served as a ferry.

The operator asked for a copy of the Bible and was promptly provided with one.

Then there was the visit to a country gaol for a Gospel service at the invitation of the prison authorities. We were told that the prisoners included cattle rustlers and a number of men accused of very serious offences, but in spite of this they listened intently to the Gospel message and they too asked for copies of the Scriptures.

Truly there is a great thirst for the truth in the prisons, on the coffee plantations, in the streets, in the factories, in the timber camps, and everywhere one cares to look.

Non-Stop Advance of His Church

The local church is rising to this challenge, but outside help is still needed. We are privileged to have a share in this as we continue in prayer for our missionaries and their national colleagues serving in Paraná, as we give to maintain the work and as men and women respond to the call of Christ to offer themselves for active participation in the non-stop advance of His Church in Brazil.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(up to 10 March 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £15; Anon. (Agri work), £10; Anon., £5; Anon., £3; Anon., 5/-; Anon., £2; Anon., £1; Anon., 10/-; Anon. (Indian Famine Relief), 5/-; Anon., £1; "Cheerful Givers", £10; Anon., £2; Anon., £2; Anon., £2; Mr. & Mrs. J. Reid, £20; Anon., £1; Anon., £3; P.H. (Famine Relief), £1.10.0; Anon., £26; Anon., £2; Anon., £2.2.0; Anon., £5; Anon., £2.10.0; Anon., £1.5.0; Anon. (Famine Relief), £2; Anon., £1; Anon., £10; J.M.E.B., £5; "The Final Count", £25.

Medical Fund: A Well Wisher, 10/-; "Cheerful Givers", £12; E.M.B., £25.

Gift Week: Anon., 10/-.

Widows & Orphans: 10/-.

Legacies

The following legacies have been gratefully received in recent months:

February		£	s.	d.
16	Mr. W. G. Rogers, Llandrindod Wells	100	0	0
22	Miss H. M. Ash, Sandy	100	0	0
22	Mr. E. E. Hitchcock, Exeter (Medical)	200	0	0
23	Miss R. F. Lindsell, Barnehurst	1,067	15	10
24	Mrs. E. G. Moorhouse, Harrogate	250	0	0
27	Mr. F. W. Bailey, Quorn, Leicester	250	0	0
March				
6	Miss M. Williams, Liverpool (Medical)	1,250	0	0
6	Rev. F. Cowell-Lloyd, Kingston, Jamaica	2,238	16	3
7	Mr. B. E. Dorling, St. Albans	500	0	0

Missionary Record

Departures

17 February. Rev. R. M. and Mrs. Deller and family, for Santos, Brazil.

17 February. Rev. J. D. Rowland, for Narayanganj, East Pakistan.

18 February. Miss D. M. Avery, for Balurghat, India.

Arrivals

5 February. Miss F. H. B. Williams, from Serampore, India.

9 March. Miss J. M. Parker, from Bolobo, Congo Republic.

12 March. Rev. E. G. T. Madge, from Dacca, East Pakistan, following a visit to India and Pakistan.

Birth

31 January. At Leeds to Rev. K. N. and Mrs. Wicks, of Bhubaneswar, India, a son, Christopher Mark.

(Based on the Prayer Calendar)

Our prayers this month are asked for the work in North India.

From Delhi there has been encouraging news about the growth of the Civil Lines Baptist Church under the pastorate of the Rev. O. H. John.

The Free Church, Parliament Street, continues its fine ministry, and the Green Park Free Church now has a congregation of about 250 worshipping on Sundays. The second stage of their building programme has been begun.

From Kasauli the Rev. G. and Mrs. (Dr.) Price are seeking to visit hill villages which have not previously heard the Gospel.

In the Bhiwani area the church at Pilani, about fifty miles distant, is growing. There is news of continuing growth of the work at Faridabad under the leadership of the Rev. Keith and Mrs. Drew.

The famine in Bihar has affected church life, as it has affected all aspects of life in the state.

Relief supplies are being distributed in the area around Gaya.

From Monghyr comes news about inquirers, and of new Christians in the area under the leadership of an Indian pastor, the Rev. V. J. Masih.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

Read

MEN IN FELLOWSHIP

The Jubilee Story of the Baptist Men's Movement

by

J. B. MIDDLEBROOK

Price 2/- (by post 2/6d.)

From:

The Secretary,
The Baptist Men's Movement,
93 Gloucester Place,
London, W.1.

IMPORTANT ANNOUNCEMENT

The B.M.S. magazines, the *Missionary Herald, The Quest* and *Wonderlands* are now being distributed from the Mission House.

All orders for them, all correspondence relating to their distribution, changes of address and money for the magazines should be sent to:

The Assistant Home Secretary,
Magazine Distribution Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

It is important that you quote your magazine account number and the name of your church in your correspondence, and also that any changes in orders or addresses be received at the Mission House not later than 10th of the month prior to the month of issue (i.e., any changes for the June issue must be received by 10 May).

FREE

Sample copies of the magazines are available, on request, to stimulate interest and increase circulation.

THE BAPTIST HYMN BOOK

All future orders for

THE COMPANION TO THE BAPTIST HYMN BOOK

THE BAPTIST HYMN BOOK

HYMN SHEETS

To be sent to

THE PSALMS AND HYMNS TRUST

4 Southampton Row,

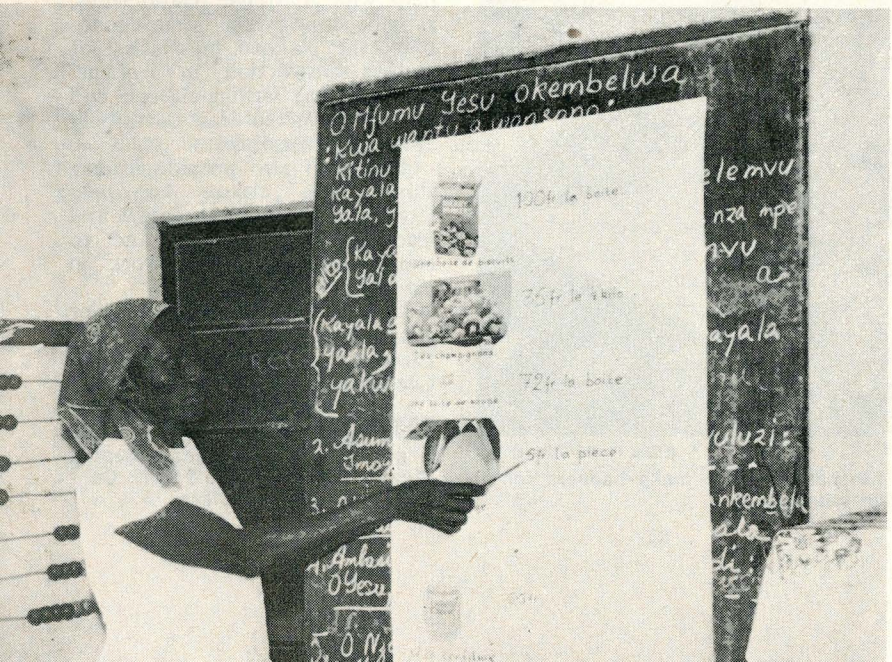
London, W.C.1.

From whom details of the various editions and prices can be obtained

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD



The monthly magazine of the Baptist Missionary Society

June 1967

6d

AN APPEAL TO WOMEN FOR £10,000 EXTRA

IN the last few years Kinshasa, the capital of Congo, has grown to a city of one and a half million people.

With the rapid growth of industries in Africa and Asia, large towns and cities have developed in areas where previously there were only tiny villages.

Into these cities are pouring men and women straight from village or tribal communities.

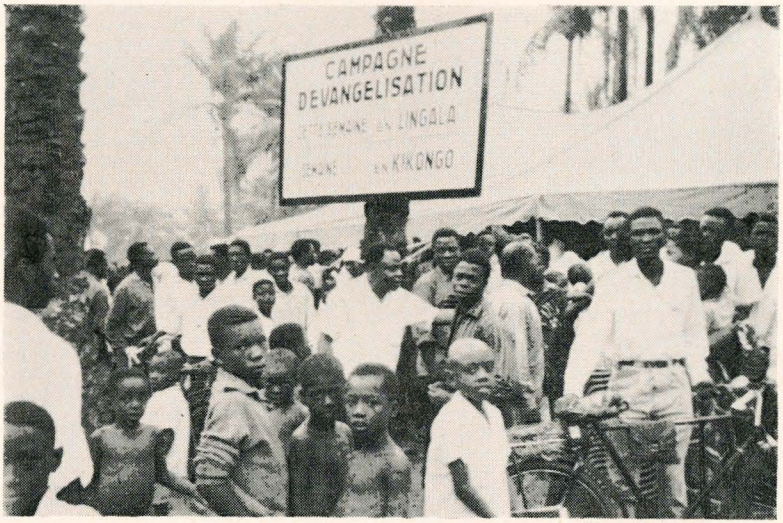
They are seeking work. Often they are separated from their families. Often they find themselves in an environment which is entirely new to them.

Those who are Christians are sometimes lost entirely to the church, for they disappear into the huge mass of the shifting population which makes up the new cities.

For some years now, the B.M.S. has been deeply concerned about evangelism in these new cities.

In Asia, it is already sharing in a joint project in Faridabad, the new and growing industrial town near Delhi. Its missionaries are also doing all they can to help shepherd Christians in new industrial areas of Orissa.

To make more of this work possible, an appeal was launched to women at the Annual Assembly this year for £10,000 over and above that which they already so generously give to the Society's work.



(Photo Phyllis Gilbert)

Crowds outside one of the tents erected for the National Evangelistic Campaign in Kinshasa, Congo.

Missionaries will be commissioned to help Christians already living in these new centres to renew their links with the churches, to encourage them to witness through their homes, train nationals to become leaders in the churches, to organize house groups and also to engage in evangelistic work.

It is hoped to launch the first project shortly in Kinshasa, Congo.

This pilot scheme will enable two single women missionaries to be appointed for a limited period —possibly for five years—to work specifically among women.

They will be called upon to help with marriage relationships, provide courses on home economics, the planned purchasing of clothes, instruction in hygiene, reading- and writing-classes, and to show how to lead devotional and prayer meetings.

They will also provide leadership-training classes to help Congolese women to organize and lead women's meetings and to engage in evangelistic work in the city.

Information about the appeal, or gifts for it, may be sent to: Rev. Elizabeth M. Payne, B.M.S., 93 Gloucester Place, W.1.

(Photo Phyllis Gilbert)

Members of Baptist churches in Kinshasa help to make banners for a parade of witness.

COVER PICTURE (Photo Phyllis Gilbert)

A member of the Dendale Baptist Church, Kinshasa, in a French Conversation Class.

STONE-LAYING CEREMONY AT THE ARTHINGTON BAPTIST MISSION HOSPITAL, CHANDRAGHONA

By Mary Bridgman

DO you ever look at an old, rather shabby building and think, "Well, this must have been new once"? You may even try to imagine what has happened in that building. Sometimes we say, "If only the stones could talk".

Continuing the Ministry of Christ

A hospital is much more than a building. Important as good buildings are, it is the people who work and serve in the hospital who give the place its atmosphere. Any hospital may be warm and friendly, but the impact of a Christian hospital should be of a more enduring nature. It is continuing the ministry of Christ by healing the sick in body, mind and soul.

As Jean Westlake and I were walking down the steps from the Sisters' Bungalow, on our way to the Stone-laying Ceremony, the first hymn was being sung. On our right we saw that a large crowd of people had gathered together at the foot of the hill. To the left of the crowd, the old hospital buildings were a reminder of those who had the vision to start medical work in this place, and beyond the hospital, the wide and beautiful Karnaphuli River spoke of all those who come to and fro by boat.

We joined the crowd, but as I glanced around it was no longer a crowd; it was a gathering of those who made up the hospital staff. There were the three doctors, Dr. S. M. Choudhury; Dr. M. Flowers, and Dr. Baroi, Sisters Johnstone, Talukhar, and Baroi, and charge nurses, Miss Melanie Chakma and Mr. Twengya Khyang. Besides them, there were a large number of male and female student nurses and all the others who perform very necessary work in the pharmacy, laboratory, or administrative office. This new building is going to be put in our hands; we shall help to make its history. As I recognized one or two patients standing in the crowd, I wondered about the present impact of the hospital.

The Rev. E. G. T. Madge, General Overseas Secretary of the Baptist Missionary Society, laying the foundation stone of the new wards at the Arthington Baptist Mission Hospital, Chandraghona. In the background is Mr. G. D. Sorrill, missionary builder, and to the left is Mr. S. K. Chakraborty, Secretary of the Baptist Union of Pakistan.

It was a strengthening to have the Secretary of the Baptist Union of Pakistan, Mr. S. K. Chakraborty, with us. As he read the parable of the man who built his house upon the Rock, I realized afresh that this is God's work. Unless we are in partnership with Him, our work will not endure.

The Rev. R. N. Baroi, missionary of the Baptist Union of Pakistan, dedicated the new hospital extension to God in prayer. It is an indication that

we are not "going it alone", it is part of the outreach of the Church of God in East Pakistan.

The climax of the gathering came when the Rev. E. G. T. Madge, B.M.S. General Overseas Secretary, spoke on behalf of the Baptist churches in England. He spoke warmly of all those who had contributed to the rebuilding fund (the £100,000 Medical Missions Appeal) and he also told us how Mr. David Sorrill had been diverted from Congo to Pakistan so that he could take responsibility for the actual building of the new block. It will be such an encouragement to all of us. Instead of an overcrowded women's ward, there will be a subdivided women's ward in the new block, besides a maternity unit and a suite of private wards. This will free the old women's ward for use as a spacious out-patient department.

Warm Tribute

After Mr. Madge had performed the Stone-laying, the medical superintendent, Dr. S. M. Choudhury, spoke. He paid a warm tribute to those who had served in the hospital before him and he mentioned many of their names. He said that at present the work of the hospital was increasing day by day and that they would always be pleased to receive the assistance of missionaries from England.

Tea followed and we all enjoyed a plateful of sweetmeats. It was good to welcome a number of missionaries who had come to Chandraghona for a time of discussion and waiting on God.

The Stone-laying was a new landmark in the history of the hospital, for the new extension will greatly increase its efficiency. May we who serve here and you who made this extension possible, pray that the efficiency may be paralleled by a united Christian witness that may reach out to every person who comes for treatment, making him aware of the Love of Christ. Let us all pray that the impact of the hospital upon the different religious communities may be a transforming one, that many may be drawn to Christ.

MEDICAL MISSIONS Poster COMPETITION

To help to "advertise" the medical missionary work which is being carried on by the Baptist Missionary Society in India, Pakistan and Congo, the Society is holding a Medical Missions Poster Competition.

The poster should be so designed to show something of the medical aspects of the work of the Society and its attempts to offer health of body, mind and spirit through doctors, nurses, and ancillary workers.

The winning entry or a development of its theme—if judged to be suitable—may be used for propaganda and educational purposes in the churches.

Two Classes

There will be two classes: Seniors 15 years and over and Juniors under 15 years.

The prize for the Senior class will be a £5.5.0 book, gift or record token, and the prize for the Junior class, a £3.3.0 book, gift or record token.

Conditions

1. The size of the completed poster should be 24in. x 16in. or 16in. x 12in.
2. The design, either pictorial or in words, should be in two colours.
3. All entries will remain the property of the Baptist Missionary Society and may be used for its educational purposes.
4. Entries are not returnable.
5. The judges' decision will be final.
6. Entries must be received by the Medical Director, B.M.S., 93 Gloucester Place, London, W.1, not later than 31 July 1967.
7. On the back of all entries shall be written clearly the name, class (Junior or Senior), address, and church connection of the entrant.

Please also indicate whether, in the event of your winning a prize, you prefer a book, gift, or record token.

AN APPEAL TO WOMEN FOR £10,000 EXTRA

Attractive and Informative Appeal Leaflets for use at meetings are available free

PLEASE STATE QUANTITY REQUIRED

From THE WOMEN'S DEPARTMENT, BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE, LONDON, W.1.

Chinese Christian Leaders Reported Detained in Camps

A number of leading Christians in South China have been detained and placed in an "indoctrination camp", according to a report in the *Church Times*.

A correspondent in south-east Asia has informed this independent church paper that those imprisoned include the Anglican Bishop of Fukien, the Rt. Rev. Michael Kwang-hsu Chang; his two assistant bishops, the Rt. Rev. Moses P. H. Hsieh and the Rt. Rev. Y. T. Liu; his secretary, Mr. Yang Wei-Chung; the Methodist leader, Dr. James L. Ding; and other prominent Christians in the area.

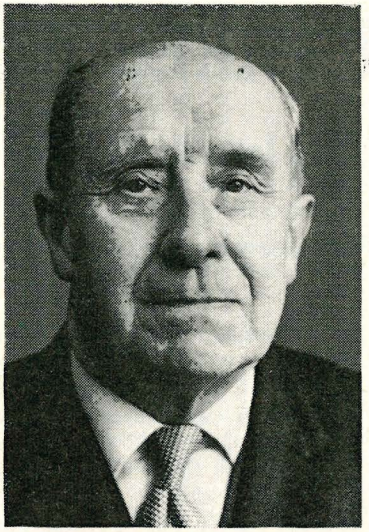
They have been submitted to "the same public humiliation meted out to other real or supposed opponents of the proletarian cultural revolution", the paper states.

While no hard news is available from other provinces, the *Church Times* correspondent believes it likely that similar events have taken place in other parts of the country.

Few Churches Open

"It is likely that the relatively few churches which have in recent years been open for public worship have now all been closed; and that today the only overt sign of the Christian faith in China is church buildings now closed or used for other purposes. What may be taking place in the hearts of Christians is, of course, another matter.

"There is no indication that Christians have been specially singled out by the Red Guards for persecution. They merely suffer in the general onslaught", the correspondent states.



NEW B.M.S. VICE-CHAIRMAN

At the Annual Members' Meeting, the Rev. R. H. Tebbutt, minister of Tilehouse Street Baptist Church, Hitchin, Herts., was elected Vice-Chairman of the Society for 1967/68, with succession to the chairmanship in 1968/69.

Mr. Tebbutt has served with distinction on the B.M.S. General Committee since 1946.

He has been Chairman of both the Young People's and the Africa Sub-Committees.

NEW B.M.S. CHAIRMAN

At the Annual Members' Meeting, Mr. J. R. Hulme, a Manchester business-man, became Chairman of the Society for 1967/68.

Mr. Hulme has served on the B.M.S. General Committee since 1943.

He has visited most of the B.M.S. fields and has acquired a first-hand knowledge of the work which the Society's missionaries are doing.

HONORARY MEMBER

At the Annual Members' Meeting, the Rev. W. T. Lloyd-Williams, B.A., was appointed an honorary member of the General Committee.

Mr. Lloyd-Williams served as the Society's Representative in Wales from 1943 to 1966.

He travelled many thousands of miles in the service of the Society and was tireless in its advocacy.

He has recently been serving as Chairman of the United Council for Missionary Education in Wales.

ICI ON PARLE FRANÇAIS

By John B. Whiteley

A B.M.S. probationer missionary writes about language study in Brussels

PICTURE a budding young B.M.S. missionary, fresh from the missionary training college, bound for Congo. When he eventually arrives in Congo, it will only be after a prolonged "first stop", which he spends studying French in the Belgian capital.

Why does he need this stay in Brussels? Is it a waste of time, for he may be urgently required in Congo? What sort of memories will he take with him of his stay in Brussels?

Progress in French

He will take with him memories of his progress in French. The whole purpose of his existence for this year is to be able to express himself in French. And French study seems to pervade the whole of his life.

He cannot think of anything without trying to translate it into French. If he has a radio, and tries to listen to the B.B.C., the chances are that he will hear a French "pop" record, or be driven back to French in some other way.

But he makes progress; the meaningless babble he heard when he first arrived soon begins to sort itself out into recognizable words and sentences.

The school at which he is studying is sponsored by the Belgian government, as part of its foreign aid programme to its ex-colonies — Congo, Ruanda and Burundi.

The course is intensive. After six hours a day, three days a week, given over to French study, you can understand the influence of French on his life.

As well as this French study, there are other compulsory courses—given in French, of course. These courses have a distinctly African flavour. Generous helpings of African sociology, teaching methods in Africa, and Bantu languages are served up (to continue the metaphor), with tasty tit-bits of the history of Congo, Ruanda and Burundi, their geography, their art and literature, and the anthropology of their peoples, to name some of them. During the second term, he goes every Saturday morning to a school, or some other training institute, to learn the French terminology used in his job, be he pastor, teacher, accountant, agriculturist, doctor—anything in fact.

He will carry with him memories of his fellow-students.

Other Societies

He is reminded, very forcibly, that the B.M.S. is not the only society to send missionaries to Congo; reminded, indeed, that it is not only missionaries who are going to Congo, even in these troubled times. The government school is attended by Protestant and Catholic missionaries, as well as a few other people, such as government officials. Practically all are going to Congo, Ruanda or Burundi.

The Protestant missionaries are in the majority. Of these, about one half are from the U.S.A. The rest are usually made up of Scandinavians, British and Canadians, in that order (numerically speaking, of course).

Friendships

He will value the friendships made at the school, and probably find many surprises. May be he has heard something of the relative affluence of American missionaries, but he cannot fail to be impressed by their spontaneous warmth and their genuine hospitality, to say nothing of their generosity.

Probably it will be the first time that he has had to work continuously beside Catholic nuns or priests. This helps him to learn to appreciate them as people, and, to a certain extent, their beliefs. The importance of this cannot be over-stressed, since there are about twice as many Catholics as Protestants in Congo. Whatever he thinks of the Catholic Church, he must try to understand it.

He will have memories of the *"Bureau des Eglises et Missions Protestantes en Afrique Centrale"*. This is an organization sponsored by the various missionary societies operating in Congo, Ruanda and Burundi. Its Swedish director, Dr. Stenström, is a fine Christian man, and himself an ex-missionary to Congo. This organization helps

our hypothetical missionary with any needs or problems he may have, as well as taking care of such things as obtaining a visa for Congo, booking a passage for Congo, or paying his monthly allowance. As there are usually about a hundred missionaries in Brussels at any one time, it is never short of work.

He will remember also happy evenings spent at the African Protestant Hostel where Africans who are studying in Belgium may stay. As these are mostly Congolese, there is a good chance he will meet someone from the town to which he is going; even perhaps a member of a church founded by the B.M.S.

Few Protestant Churches

He will remember as well one or other of the few Protestant churches in Brussels. Some of these are small house churches. He may take memories of the little Baptist "Church of the Good News", where the congregation crowd into what was once two living rooms for their worship, or perhaps the vigorous evangelism of the Belgian Gospel Mission will impress itself upon him. But if he is honest with himself he must confess that the Christians are not so friendly as those he meets in England. However, he would not like to give you the impression that they are deliberately unfriendly—indeed, it is difficult to get out of church without shaking hands with almost everybody. But it seems to be a Belgian characteristic not to form deep friendships very easily. He will count himself lucky if he is invited to a Belgian's home more than once during his stay. But not to give you the wrong impression, he will tell you how honest and willing to help the Belgians are.

He will also remember ceasing to be astonished by hearing English spoken in the shops or streets. He soon gets over the impulse to speak to every English-speaking person he hears. There are quite large colonies of Americans and English in Brussels, besides many other nationalities of unidentifiable tongues.

Rush-hour

He also has memories of learning to take his life in his hands by crossing the road (he becomes firmly convinced that Belgian cars are not fitted with brakes—just horns!), or of riding in trams. Pity him if it is during the rush-hour!

Then there is continental food; and memories of shopping in supermarkets (unexpectedly like our English ones); and of being jostled or pushed in front of in queues (much less orderly than English queues).

To sum up, his general impression is of learning to expect the unexpected, and to get used to the unfamiliar. This is as good missionary training as the French, the friendships, or the African courses.

A waste of time? Far from it, a stop *en route* which he will value, and of which he will make the most.

Particular Baptist Fund Celebrates 250th Anniversary with Appeal

The Particular Baptist Fund is the oldest continuous Baptist Society, and celebrates its 250th Anniversary on 4 June 1967. It is the one organization on which the General/Particular and Strict Baptist Churches are jointly represented and work together.

This Fund was established "especially for the support and maintenance of honourable Ministers and providing for a succession of such" and has also given support to churches in special need and ministers facing unexpected hardship.

Well over a thousand Baptist churches in England and two hundred and fifty in Wales have received benefit from these funds and almost every Baptist minister and pastor has received help with the purchase of books.

It can be claimed in the light of this that almost every Baptist Church during the last 250 years has benefited directly or indirectly from the Particular Baptist Fund.

This Anniversary is being marked by the raising of a Fund to increase the capital and thus the income to enable more adequate grants to be made. The Appeal is for £10,000.

FREE! ***FREE!***

B.M.S.

NEWS REVIEW

a four-page broadsheet containing up-to-date information about the work of the Baptist Missionary Society.

Available in quantity for free distribution in the churches. Please state numbers required.

From: The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place, London, W.1.

(Photo Joan Parker)

This may seem an uninteresting photograph, but it shows one of the first stages in the rebuilding of the B.M.S. Hospital at Bolobo, Congo. This vehicle was collecting building materials for the new hospital. The £100,000 Medical Missions Appeal has made this rebuilding possible.

SOUTH-EAST ASIA RADIO VOICE

The first Christian radio station serving South-East Asia will become a reality as soon as construction of a transmitter is completed in Manila.

Approval was given by the Philippine Government before Christmas, and Nathaniel Bercovitz, an American electronics engineer, is supervising installation of the transmitter.

The station will be known as the South-East Asia Radio Voice (SEARV).

National Christian Councils in Asia will be encouraged to use SEARV's shortwave facilities, and Christian groups in six nations have already agreed to contribute programmes.

The East Asia Christian Conference is related to the new station through its Broadcasting and Audio-Visual Aids Committee.

CONGO ROAD HAZARDS

A huge lorry with sacks and passengers had turned over on the bridge. Its wheels had gone through the bridge.

There was no one injured but there was not much bridge left.

This was just one of the hazards faced by a party of missionaries returning from Thysville to Ngombe Lutete in Lower Congo early this year.

Mr. Gordon Eayres drove the truck very cautiously over the remainder of the bridge but he had to accelerate as he could feel the wheels sinking into the bridge.

A month before a group of missionaries had had a very similar experience. They arrived at a broken bridge, of which only half was left. A plank was loosened and put across the space. The car was manoeuvred so that one wheel was on the plank and the other on the bridge. It was then driven over.

Going fo

A large hoarding in luminous letters catches your eye. Curiosity having got the better of you, you find yourself in a sizeable hall with as varied a collection of goods as you might find in any auction room. There are suites of furniture, occasional chairs, clocks and watches, jewellery and ornaments, a T.V. set and a vacuum cleaner, a bicycle and a card announcing that the car outside (Registration Number quoted) is part of the show. Be sure not to miss that carefully watched section of genuine antiques! The dealers have got their eyes on those.

Saturday morning was viewing time ; now the auctioneer, wearing a Crusader badge, is calling for silence and another chapter is about to be completed in the story of "Wallington Missionary Mart". For this is the climax of months of work, real hard labour, on the part of four Christian businessmen who first conceived the idea, and of their team of devoted helpers.

Garages, rented or lent, have stored furniture and effects, some of it bought advantageously, but mostly given for the good of the cause.

Mini-buses and Dormobiles have covered miles to collect and deliver, and stalwart hands have collected incredible grime from attics and boxrooms in the process!

Is it worth it? In 1965, the first year in "business", the Mart raised £1,880 ; last year the total exceeded £6,000!

FORTY-THREE THOU MISSIO

Protestant missionaries of all denominations on active service throughout the world now number about 43,000.

Of these, 27,000 come from the United States and Canada. Another 7,000 are from Great Britain, 1,700 from Australia, 1,540 from Sweden, 1,300 from Germany, 538 from Switzerland,

r a Song

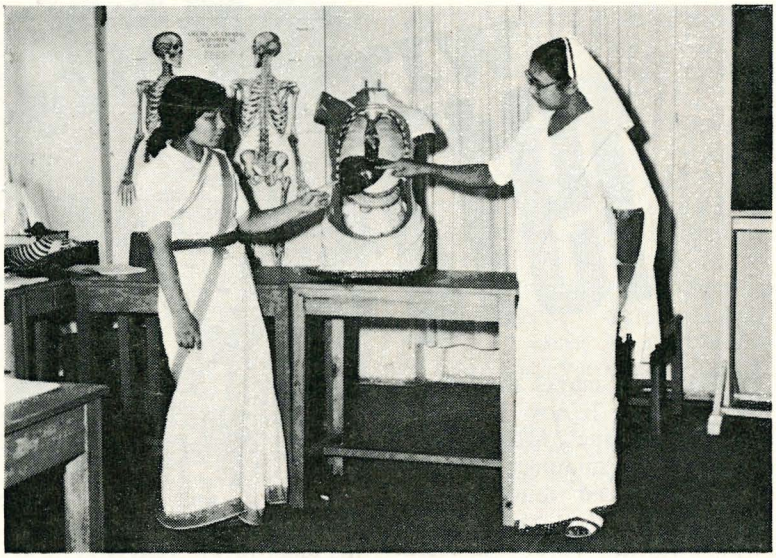
Not all the money comes through the auction. Some effects are sold by private treaty, advertised on postcards in shop windows. One of the committee is mainly responsible for receiving inquiries and selling the goods.

The money is used entirely to further the work of Missionary Societies throughout the world. A recent gift of £500 was sent to the Christian General Hospital, Palwal, North India, through Dr. Anthony Smith, a former member of the Wallington Crusader Class, not the first encouragement the B.M.S. has had from this exciting enterprise.

A by-product of the venture has been a renewed missionary enthusiasm among young people of the area and several missionary recruits.

It could happen in your town. You do not need a great intellect, knowledge of antiques, or a warehouse, but just a vision of what is possible. Enthuse a couple of friends, advertise for saleable goods, fill your garage with furniture and you are in business!

If you want advice or help contact Mr. Vernon Hadderly, 20 Dalmeny Road, Carshalton, Surrey (enclosing a stamped addressed envelope, please). He is a good Anglican but he is enthusiastic about getting Baptists to work! This will add to the debt we already owe, and gratefully acknowledge, to the "Wallington Missionary Mart".



(Photo Marcia Gregg)

Nursing training at the United Mission Hospital, Kathmandu, Nepal.

CHURCH MISSIONARY COUNCIL

Carshalton Beeches Baptist Free Church, Surrey, has adopted the following terms of reference for its Missionary Council:

1. To convince every member of our church that "The Church exists by mission as fire exists by burning".
2. To call our church to pray constantly for the B.M.S. and other missions in this rapidly-changing world situation.
3. To win fresh support for the total mission of the Church by enthusiastically obtaining and passing on up-to-date news of everything affecting the work at any point—from the Societies themselves, newspapers, television, *Missionary Herald*, the *Baptist Times*, prayer leaflets, prayer tapes, B.M.S. reports, etc.
4. To study and keep abreast of world movements relating them always to the Church's mandate in the purpose of God.
5. To promote such activities, including field study, as will bring the issues of mission vividly before church members to call forth prayer, vocation and money.

'SAND PROTESTANT NARIES

and 350 from France. They were not listed by denominations they represent.

These statistics include the wives of missionaries who, in general, also have full-time missionary responsibility, according to the French Protestant Information Service in Paris, which reported them.

BAPTISTS OF PERU HOPE TO MULTIPLY CHURCHES BY THREE

During a four-year plan of advance launched this year, Baptists in Peru hope to increase the number of their churches to three times as many as presently exist.

Thirteen men responded to an appeal at the Peru annual convention, and committed their lives to the Gospel ministry. This prompted Carlos Garcia, president of the Peruvian group, to observe that the Lord has already started to solve the problem of leaders needed for the churches to be organized during the four-year advance.

Some of those volunteering for the ministry have already begun arrangements to study in the Baptist theological institute located in the city of Trujillo, Peru.

MEN WITH A MISSION 1917 1967

By KENNETH W. BENNETT

THIS year marks the Jubilee of what is now known as the Baptist Men's Movement.

The real beginnings, however, may be traced much further back than 1917. It could be said with truth that its origins are in the New Testament and the Early Church. "He ordained twelve . . ." (Mark iii.14). Thence to the reiteration of the Divine commission "Go ye into all the world and preach the gospel to every creature" (Mark xvi.15) by William Carey and the formation of the B.M.S. in 1792; Carey's dream of a world missionary conference at the Cape of Good Hope in 1810; its final fulfilment in 1910 in Edinburgh; and the commencement of the National Laymen's Missionary Movement in 1912.

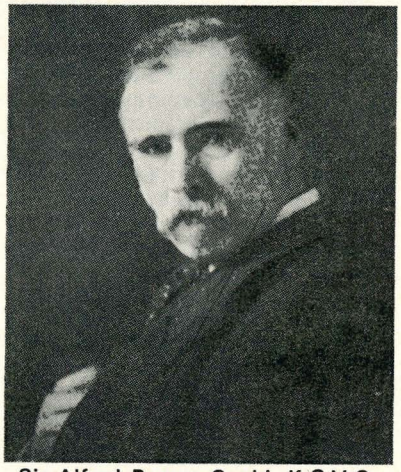
It was from this, through W. Parker Gray, W. Y. Fullerton, and Alec Tyler, that the Baptist Laymen's Missionary Movement was launched during the Assembly of 1917 at a meeting in the Baptist Mission House, 19 Furnival Street, on 25 April.

The way had been prepared by the B.M.S. General Committee which in October 1916 had appointed a sub-committee to explore the possibilities. With great celerity it reported back in January 1917 and the decision was taken to form a Baptist branch of the Laymen's Missionary Movement.

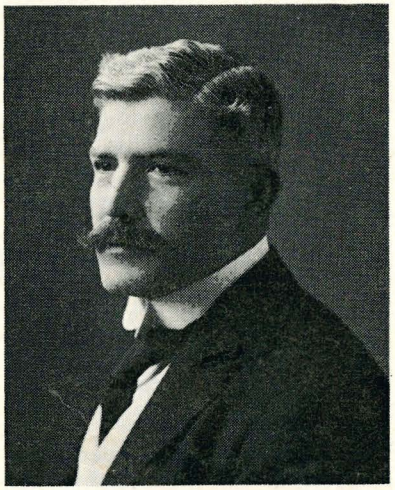
The first officers were Sir Alfred Pearce Gould (President) who was also Treasurer of the Society, W. Parker Gray (Chairman), Alec Tyler (Honorary Secretary), and W. H. Crowe (Treasurer). H. L. Hemmens, a member of the B.M.S. staff, was brought in to do the routine work and was in reality Secretary from the outset. Clerical assistance and office accommodation were generously made available by the B.M.S. and thus it has continued to this day.

Projects, Places, Personalities

Projects, places, personalities —these are the significant words to describe the Movement's early activity. The raising of a War Emergency Fund; the purchase of the house in Kettering in which the B.M.S. was founded; the provision of a hostel for oriental students in North London; the selection and establishment of Swanwick as the venue for an annual conference after the first two held respectively in Alec Tyler's garden in Leicester and at "Hope" in Derbyshire; the setting up of centres in many of the principal cities, towns and districts to stimulate interest in and support for the Society with meetings for men at the time of the deputation visits; and the resuscitation of the Missionaries' Literature Association under the direction of C. T. Byford, a story of courage and inspiration all its own.



Sir Alfred Pearce Gould, K.C.V.O., M.S., F.R.C.S., first President of the Baptist Men's Movement.



Mr. W. Parker Gray, President of the Baptist Men's Movement 1929-30, and one of the founders of the Movement.

These were some of the projects and places associated with the first decade of B.L.M.M.

activity and a number of them are, of course, still extant. In particular, Swanwick, which ever since 1921 has been a name to be conjured with in the Men's Movement. The Hayes Conference Centre there in Derbyshire has been a meeting place of the men and the leaders of the denomination in formal session and informal fellowship. These contacts are undoubtedly valued by all concerned.

Personalities crowd the canvas and any list of names must of necessity be partial and incomplete.

Every man who looks back has his own treasured memories, but among the names most frequently cited in memoir and reminiscence are, in addition to those already mentioned, H. Ernest Wood, T. R. Glover, A. R. Doggart (who succeeded Sir Alfred in 1922 and continued until 1928, the longest period of office of any President of the Movement), J. Arthur Attenborough, A. R. Timson, H. L. Taylor, Sir Herbert Janes, the Rt. Hon. Ernest Brown, and the inimitable S. W. Hughes. Two others demand inclusion for their vigorous pioneering work on behalf of B.M.M. in their own countries. They are Joseph T. Lockhart of Scotland and T. Iorwerth Thomas of Wales, both incidentally past presidents of the parent Movement.

Propaganda and Expansion

Propaganda has been the concern of the Movement since its earliest days and a magazine has been published continuously from 1918 onwards, first as *The Baptist Layman* (1918-1936), then *The Layman* (1937-1944) and since 1945 *World Outlook*. In the fifty years there have only been three Editors, first the redoubtable H. L. Hemmens, then A. S. Clement (until he became Home Secretary of the B.M.S. in 1962) and now Glyn Prosser who, like his predecessors, is also the Society's Editor.

Mr. H. L. Hemmens, Secretary of the Baptist Men's Movement from 1917-48.

Although completely committed to the support of the B.M.S., the Movement from the very beginning was independent in activity and administration. So when G. W. Harte expounded the idea of the Men's Contact Club in a modern setting at Swanwick in 1933 the natural outcome was that the Movement took what could have become a separate organization under its wing and actively assisted the spread of such Clubs in Baptist churches up and down the land.

Change of Name

This extension of responsibility led to a re-orientation of the Movement's policy towards the end of the Second World War and to its change of name to the Baptist Men's Movement in 1944.

The Rev. J. B. Middlebrook had in 1942 become Home Secretary of the B.M.S. and as an ardent "Swanwicker" himself since 1924 gave the Movement strong support in its new form. It also brought closer links with the Baptist Union of Great Britain and Ireland and later, when in the course of regional development associated organizations were commenced in Scotland and Wales, with the Baptist Unions in those countries also.

Harry Hemmens crowned his herculean efforts as Secretary for thirty-one years and Editor for thirty-five by accepting the Presidency in 1951. He died the following year but the Movement has provided a Scholarship in his memory designed principally to assist in the training of male missionary candidates of the B.M.S. for Congo. He was followed as Secretary by the writer, who in turn after eleven years made way for Cyril Petch in 1959.

In the last fifteen years the Movement has played a significant part in the extension of men's work in Europe, with regular conferences at Rüschlikon in Switzerland, and in the Baptist World Alliance, of which Cyril Petch was one of the first officers of the Men's Department.

Missionaries' Literature Association

E. H. Butcher followed C. T. Byford as Honorary Secretary of the Missionaries' Literature Association and, since his death, the work has been undertaken successively by former B.M.S. missionaries—W. E. French, F. J. Raper, and now E. T. W. Brown.

A modern project related to the work of the Society is *Operation Agri*, through which equipment of all kinds is supplied for the use of our agricultural missionaries in India, Pakistan, and Congo. The Society, of course, remains responsible for the missionaries themselves, their passages, allowances and work, but their service has been rendered more effective by the help so willingly given by so many through this particular medium.

[continued on Page 94]

The Baptist World Alliance: Its Membership

Eighty Baptist Conventions and/or unions in 63 countries are affiliated with the Baptist World Alliance. Their names, and the latest reported membership of each, are listed below.

Argentina—Evangelical Baptist Convention	16,574
Australia—The Baptist Union of Australia	43,503
Austria—Baptist Union of Austria	750
Belgium—Union of Evangelical Baptist Churches of Belgium	300
Bolivia—Union of Bolivian Baptists	1,500
Brazil—Brazilian Baptist Convention	243,000
Bulgaria—Baptist Union of Bulgaria	300
Burma—Burma Baptist Convention	212,210
Burundi—Union of Baptist Churches of Burundi	2,612
Cameroon—The Cameroon Baptist Convention	26,278
Cameroun—Union of Baptist Churches of Cameroun	15,000
Canada—Baptist Federation of Canada	137,291
Ceylon—Baptist Union of Ceylon	3,203
Chile—Evangelical Baptist Convention of Chile	9,267
Colombia—Baptist Convention of Colombia	4,290
Costa Rica—Baptist Convention of Costa Rica	1,106
Cuba—Baptist Convention of Western Cuba	9,153
—Baptist Convention of Eastern Cuba	7,244
Czechoslovakia—Baptist Union in Czechoslovakia	4,200
Denmark—Baptist Union of Denmark	7,193
El Salvador—Baptist Association of El Salvador	2,443
Finland—Baptist Union of Finland	1,246
—Swedish-Speaking Baptist Union of Finland	1,989
France—Federation of French Baptist Churches	2,531
Germany—German Baptist Union	94,125
Ghana—Ghana Baptist Convention	3,400
Great Britain—The Baptist Union of Great Britain and Ireland	226,523
Guatemala—Baptist Convention of Guatemala	2,239
Haiti—Baptist Union of Haiti	35,314
Honduras—Honduras Baptist Convention	431
Hong Kong—The United Hong Kong Christian Baptist Churches' Association	17,256
Hungary—Hungarian Baptist Union	19,600
India—The Baptist Union of India	279,103
—Bengal-Orissa-Bihar Baptist Convention	4,289
—American Baptist Telugu Convention	500
—The Convention of Baptist Churches of the Northern Circars	34,000
—Council of Baptist Churches in Northern India	53,805
—The Samavesam of Telugu Baptist Churches	186,509
Italy—Italian Baptist Union	4,615
Jamaica—Jamaica Baptist Union	30,779
Japan—Japan Baptist Convention	17,786
—Japan Baptist Union	4,300
Jordan—The Jordanian Baptist Community	149
Korea—Korea Baptist Convention	6,524
Lebanon—Lebanese Baptist Convention	489
Liberia—The Liberia Baptist Missionary and Educational Convention, Inc.	14,500
Malaysia—Malaysia Baptist Convention	831
Mexico—National Baptist Convention of Mexico	40,000
Netherlands—Union of Baptist Churches in Netherlands	9,223
New Zealand—Baptist Union of New Zealand	17,177
Nigeria—Nigerian Baptist Convention	69,680
Norway—Baptist Union of Norway	6,977
Pakistan—Baptist Union of Pakistan	8,000
Panama and Canal Zone—Panama Baptist Convention	5,144
Paraguay—Evangelical Baptist Convention of Paraguay	934
Philippines—Convention of Philippine Baptist Churches, Inc.	27,000
Poland—The Baptist Church Union of Poland	2,400
Portugal—Portuguese Baptist Convention	1,625
Romania—Baptist Union of Romania	85,510
Rwanda—Rwanda Baptist Union	2,389
South Africa—Baptist Union of South Africa	45,015
Spain—Evangelical Baptist Union of Spain	4,600
Sweden—The Baptist Union of Sweden	30,782
Switzerland—Baptist Union of Switzerland	1,500
Taiwan (Republic of China)—Taiwan Baptist Convention	9,700
Trinidad—Baptist Church Council in Trinidad and Tobago	1,500
United States—American Baptist Convention	1,557,533
—Baptist General Conference of America	94,229
—General Association of General Baptists	60,000
—Lott Carey Baptist Foreign Mission Convention, U.S.A.	———
—National Baptist Convention of America	2,668,799
—National Baptist Convention, U.S.A., Inc.	5,500,000
—North American Baptist General Conference	53,742
—Progressive National Baptist Convention, Inc.	505,000
—Seventh Day Baptist General Conference	5,739
—Southern Baptist Convention	10,952,463
U.S.S.R.—The Baptist Union of the U.S.S.R.	545,000
Uruguay—Baptist Convention of Uruguay	1,351
Venezuela—National Baptist Convention of Venezuela	1,404
Yugoslavia—Yugoslav Baptist Union	3,595

(From: *The Baptist World*)

JUBILEE OF THE BARISAL GIRLS' SCHOOL

By Ivy Nicklin

(Photo Audrey Binns)

The procession of witness passing the Teachers' Hostel during the jubilee celebrations of the Girls' High School, Barisal, East Pakistan.

ON 11 February, the Barisal Girls' School celebrated its Jubilee. This was a day of rejoicing and happy Christian fellowship—a day when many old students and friends of the school could meet together.

The compound was gaily decorated with the traditional banana trees, and coloured paper flags with Golden Jubilee cut out. The day started at 8 a.m. with a procession of witness around the compound, when girls, teachers, old students, and friends connected with the school, joined in. We sang a hymn of praise to God for His goodness over the years. This hymn was written especially for the occasion.

Then followed prayers in the school hall, taken by the Secretary of the Baptist Union of Pakistan, Mr. Satish Chakraborty. Here a portrait of Rev. William Carey (grandson of Dr. William Carey) was unveiled, for it was through his efforts that the present buildings were erected fifty years ago.

At 10 a.m. we had a public meeting in the open. The Rev. Rajen Baroi, who is the president of the Girls' School Managing Committee, took the chair. A history of the school was written and read by Miss Porimal Sircar, herself an old student of the school, now Assistant Headmistress. Here tribute was paid to Miss Finch, Miss Drayson, Miss Usha Biswas, and others who had worked in the school.

Then followed reminiscences by some of the first students of the school who were present at the opening of the present building.

These included the present pastor of the church, Rev. Sudanshu Sircar (boys have always been taken in the first two classes), Mrs. Indu Biswas, the Headmistress of the Baptist Church Primary School, Miss Protiva Hur, Evangelist at Chandraghona Hospital, and Miss Prem Saha. Several friends expressed greetings and good wishes, including Rev. G. Soddy. Messages were read from many missionaries who had worked in the school, and been connected with it in various ways. A letter from Rev. W. E. French, now in retirement in England, was read. He had been responsible for the plan and design of the present building. This was a meeting of thanksgiving to God, for all His goodness and guidance over the years.

[continued on page 94]

(Photo Audrey Binns)

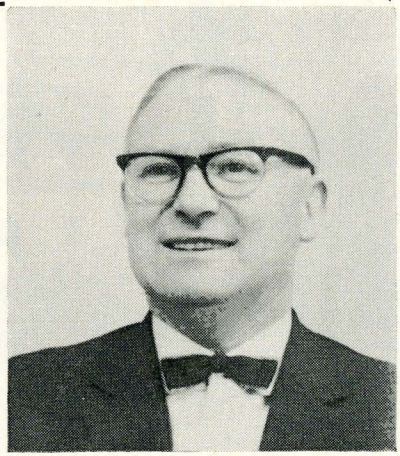
Five of the first pupils of the Girls' School, Barisal.

MEN WITH A MISSION *(continued)*

Jubilee Projects

In this Jubilee year two new projects are to be warmly commended. One is the Baptist Men's Movement Housing Association Ltd., formed with the laudable object of providing homes for retired missionaries, ministers, deaconesses, and others in special need, at reasonable rents. The history of the Movement so far records fifty years of service in a variety of ways and this is a jubilee project which stands worthily in this succession.

The other is domestic. The Movement has raised thousands of pounds on behalf of other causes while itself barely making ends meet. For the more effective prosecution of its own work it needs £3,000 in this jubilee year plus a doubling of its present number of just over 1,600 personal members. At Swanwick this year a tenth of that sum was raised in addition to a generous initial gift of £250 from a former President and Treasurer. Further contributions may be sent to the Secretary, B.M.M., at the Mission House and will especially gladden the heart of the Treasurer, Harold Jacobs, now in his fourteenth year in this responsible office.



Mr. Cyril Petch, Secretary and Chief Commissioner of the Baptist Men's Movement since 1959.

The Movement began with the gospel and its objective throughout has been directed towards the winning of others for Jesus Christ, through the B.M.S., through Contact Clubs, through personal witness, through literature and campaigns—in the spirit of Paul, "by all means".

Men and the Master

The theme of the Jubilee Conference at Swanwick, at which R. G. Brown of Worthing became President, was *Men and the Master* with the text "Jesus Christ is Lord" (Philippians ii. 11). This is the mission of B.M.M. for this year and the years to follow—the enrolment of men in the service of the Lord Jesus Christ and of His Church. Our prayer is that the blessing of God may accompany every effort put forward in His Name.

JUBILEE OF BARISAL GIRLS' SCHOOL *(continued)*

At 1.30 p.m. we sat down with the girls to a very good curry and rice meal; the rice was actually grown on the compound. At 4.30 p.m. we met again for the Prize Giving. Here the chief guest was Miss Ayesha Chowdury, the Inspectress of Schools, who has been a very good friend of the school over the years. Miss Audrey Binns, the Headmistress, read the school report. There followed then a programme of songs and dances

At 7 p.m. the girls acted scenes from the history of the school, starting with the year 1849, when the first girls' school was started by Mrs. Sale. Then followed scenes showing the contribution made by Miss Finch and Miss Drayson to the establishment of the present school. In the final scene was enacted the steps which led to the school becoming a High School under Miss Biswas in 1955.

The school has been a great source of strength to the upbuilding of Christian character and leadership among the girls and women of East Pakistan. The scenes were all delightful and made one realize the heritage into which we had entered, and we thanked God for all the vision, endeavour, hard work and consecration of all those who had gone before.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(Up to 28 April 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £2; Anon. (Agri. work) £10; Anon., £1 5s.; Anon., £5 (£1 for Refugee work); Anon., £5; Anon., 2/6; Anon., £25; Anon. (R.P.), £2; E.R.E. (for refugee children), £5; G.B., £3; R.C., £5; M.H.R., £2 5s.; Anon., £2; Grateful, £5; Anon., £1; Anon., £4 3s.; Anon. (in memory of Mrs. J. Rigden Green), £3; Anon., 2/-; Mr. P. J. Williams (Operation Agri), £3 2s. 6d.; Anon., £2 10s.; Anon., £2; A.V.S. 10/-.

Medical Fund: Anon., £5; Anon., £5; A Friend—Llanwrthwl (Congo), £1; G.B., £2; M.I.T., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
March				
15	Miss J. F. Auld, Aberdeen (Balance)	346	19	8
16	Mr. E. Jones, London	200	0	0
20	Miss D. A. Hewett, Wellington	100	0	0
21	Miss M. Sugden, Keighley	473	2	7
28	Miss L. Allen, Greenford	1,000	0	0
April				
1	Mrs. A. L. Pavey, Chard	187	4	5
5	Mrs. K. P. McKenzie, Worthing	100	0	0
5	Mr. M. J. Butler, Woldingham	50	0	0
5	Miss E. G. Huskisson, London	400	0	0

Missionary Record

Departures

17 March. Mrs. B. Peake and two children for Dacca, East Pakistan.

22 March. Margaret, Andrew and Peter Mudd for Barisal, East Pakistan, on visit to parents, Mr. and Mrs. S. Mudd.

31 March. Mrs. D. J. Rowland and three children for Dacca, East Pakistan.

6 April. Rev. T. W. and Mrs. Allen for Colombo, Ceylon.

Arrivals

9 March. Miss J. M. Parker from Bolobo, Congo Republic.

19 March. Rev. D. W. F. and Mrs. Jelleyman and family from Jamaica.

26 March. Miss J. Sargent from G. Udayagiri, India, and Miss W. Gow from Baraut, India.

4 April. Rev. R. L. and Mrs. Morgan from Baraut, India.

7 April. Miss D. E. Belham from Gaya, India.

Birth

17 March. In Brussels, Belgium, to Mr. and Mrs. J. B. Whiteley, missionaries designated for Kinshasa, Congo Republic, a daughter, Susan.

(Based on the Prayer Calendar)

Our prayers this month are asked for the churches in Orissa, where the Society's missionaries work under the aegis of the Utkal Christian Church Central Council.

At Berhampur the volume of work at the Christian Hospital for Women and Children is increasing.

In West Orissa there has been continued response among the weaver caste in the area around Diptipur—but this area is in need of more missionary staff. The work of the West Utkal Agricultural Centre at Diptipur is going well.

In the Kond Hills there are now about 200 properly constituted churches.

The Moorshead Memorial Christian Hospital at Udayagiri urgently needs another missionary doctor for its staff.

Our prayers are also asked for the work of the United Mission to Nepal. Sister Margaret Robinson is working in the United Mission Hospital at Kathmandu, and Miss Sylvia Slade is now stationed at Tansen.

Your prayers are asked for the Nepali Christians. An edict of the Government forbids a change of religion, but the small church in Nepal continues to grow, numbering now about 400 Christians.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

NOW ON SALE

ENTRUSTED WITH THE GOSPEL

Illustrated Annual Report of the B.M.S. for 1966/67

Price: **One Shilling**
(postage on individual copies 6d.)

From:
The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

Copies may be obtained on sale or return

AND THE WOMEN ALSO

A Century of Service in the cause of Overseas Missions

compiled by

Elizabeth M. Payne

Price: **5s. 0d.**
(postage 6d.)

All who order this book before 30 June, 1967, will receive it at a special reduced price of 4s. (postage 6d.)

This book has been issued in connection with the Centenary of the Baptist Zenana Mission and tells the exciting story of the work accomplished by women missionaries through that Mission and the Baptist Missionary Society.

Obtainable from:
The Women's Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

July 1967

6d

SHORT-TERM MISSIONARY SERVICE

THE B.M.S. General Committee has approved the acceptance of missionaries for short-term service. While, in the past, these have been accepted on an *ad hoc* basis, their acceptance now will be part of the Society's policy.

The Ideal

At the General Committee it was stated that "The Society holds that the ideal is still long-term service overseas. The missionary is called to cross the boundaries of nation, race, and language, to present the Gospel of Christ to men and women of other religions, or of no religion, and to express in other languages, and in the context of other cultures, the fulness of God in Christ.

"This can only be effectively achieved by those who are willing to spend long periods, possibly their whole lives, in the midst of other peoples, seeking to mediate the Gospel in terms which they can understand.

"Such intimacy and identification is not quickly achieved and all the Society's experience points to the need to continue to call the young people of our churches to dedicate their lives to this costly form of service.

"Nevertheless, there have been many who have served for short periods, rendering faithful and distinguished service, and gaining a place of affection and esteem in the hearts of those to whom they have gone."

In our churches there is an increasing number of young people who are willing to give a period of their lives to the service of people of other lands and nations.

The Society and the churches overseas would like the services of these young people.

Terms and Conditions

The Society has agreed that applications for short-term services will be considered on the following terms and conditions:

1. Except in unusual circumstances, only offers of service for at least two years will be considered.

2. For periods of service of five years and less, only those will normally be considered whose qualifications and experience fit them to undertake work immediately in an area where such work will be in a language in which they are already proficient.

3. Only those will be accepted who are members in good standing in their own churches and, in the judgment of the Candidate Board, have shown evidence of a will to share their faith with others and in their lives and service to witness to the Gospel.

4. Except in special circumstances, all accepted for a short term will be expected to take a brief course of preparation and orientation and to undertake a modicum of language study, e.g., sufficient for polite conversation and simple purchases in the vernacular.

It will be helpful to the Society if readers of the *Missionary Herald* will make this information known in their churches, particularly to young people, or even older people who are thinking of a period of service abroad.

It must be emphasized that the Society still needs missionaries who are willing to serve for the whole of their lives.

Increasing Demands

New churches are making increasing demands on the Society in respect of the number of missionaries they require. The Society is called to proclaim the Gospel of Christ throughout the world and to fulfil its calling it will continue to send forth both long-term and short-term missionaries.

Your prayers are asked for the Candidate Board and for all those who offer for missionary service, that God's will may be discerned.

Your prayers are also asked that from our churches there may be a steady stream of those who are called to serve God in lands overseas, that Christ's great commission may be fulfilled.

Inquirers about short or long-term missionary service should write to:

Miss F. A. Brook, B.Sc.,
Candidate Secretary, B.M.S.,
93 Gloucester Place,
London, W.1.

COVER PICTURE

A group of schoolboys in Jamaica, showing the variety of racial types. This photograph illustrates the motto of independent Jamaica—"Out of many, one people".

(*Photo*: *Jamaica Government Public Relations Office*)

KINSHASA, CITY OF NEED

By Hazel Pilling

This article is the substance of the address delivered by Miss Hazel Pilling at the Women's Missionary Meeting at the Baptist Assembly to launch the appeal to women for £10,000 extra.

KINSHASA is a modern city which draws the people of Congo to it like a magnet. They come in their thousands from every corner of that vast country. When they arrive they find broad tree-lined avenues, fast-moving traffic, cinemas, open-air cafes and bars, and super-markets.

They live in multi-storey blocks of flats, or palatial bungalows in well-laid out gardens, or on crowded and shabby housing estates, or in the ever-growing shanty towns which surround the city.

Eighty years ago there were just a few mud huts by the edge of the river Congo—today one and a half million people live there.

A few months ago I went to visit a church with a young Congolese wife, and we saw the date-stone over the porch. "Isn't it old?" she said. The date was 1947, but in her mind it was old.

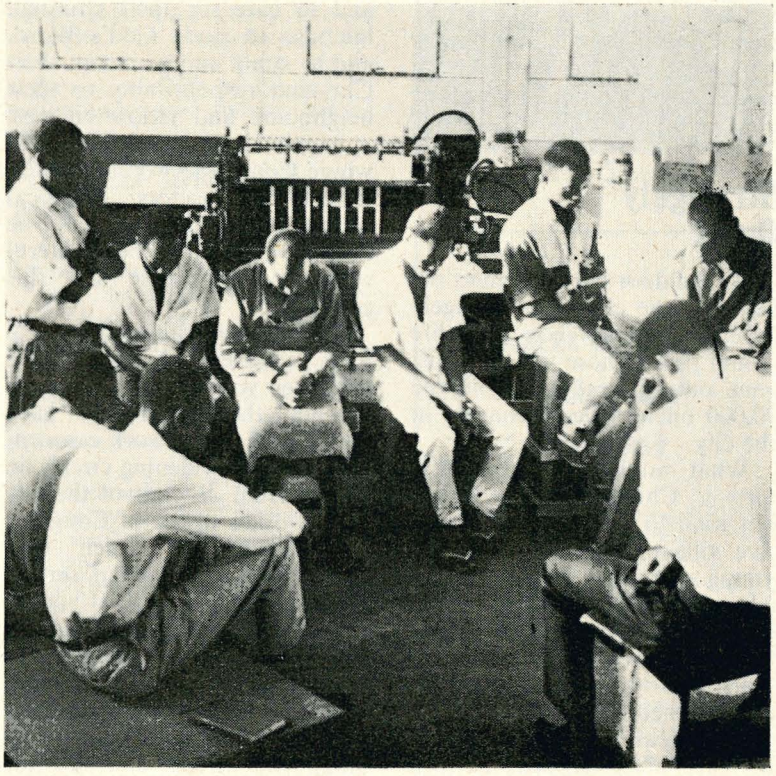
Those who come leave their primitive villages and meet twentieth-century civilization. They experience the impact of the western world—American films, newspapers, coca-cola, drugs—become part of their life.

Some who come to Kinshasa are refugees, fleeing from rebel activity in other parts of the country, but most come to look for work and the young people to find a place in a secondary school. And soon many of them are feeling lost and disillusioned. There is not any work for them, and there are no secondary schools for them. They wander aimlessly up and down the streets with hopeless, weary expressions on their faces. They just do not belong.

Many Christians are not linked up with the local church.

A Christian woman may go to a service when she first arrives in the city—she finds herself one among several hundred—she knows no one, no one knows her. How different from her tiny little village church!

How different is her life! Instead of working long hours in her garden to grow the food for



A prayer group in connection with the two-year Evangelistic Campaign in Kinshasa, the capital of Congo. This was a group of workers in the printing press of L.E.C.O., the interdenominational publishing house.

her family, she can now buy it at the shop or market; instead of walking miles for firewood and to draw water, she perhaps has a gas stove, a tap in the yard, may be even electric light. She discovers that her neighbours go to the market and the open-air bar on a Sunday morning. She goes too, and gets caught up in the whirl of city life with all its temptations. She thinks that nobody knows, and nobody cares.

I shall not easily forget one day when I was teaching a class in a secondary school in Kinshasa. The headmaster came in and read out about half a dozen names—of those who had not paid their fees for that term and so were being turned out of the school.

In the middle of the lesson they had to leave. One boy swaggered out with studied bravado, making a joke as he went; one girl burst into tears as she gathered her few exercise books together and stumbled out.

Strangely Quiet

As the door closed behind the last one, the class was strangely quiet—they knew how hard life would be for those who had just gone out—gone out to join the 90,000 unemployed teenagers in the city.

What would become of that girl—a Christian? She would not want to return to her primitive village; she knew that the young men today are looking for educated girls as their wives. How would she earn a living? Would she become a prostitute? And who would care what became of her?

It is because we, as a Church, do care what happens to girls like that—do care what happens to the families that come to the city, that we realize the responsibility which God is laying upon us for the people of Kinshasa.

One of the ways in which we can meet this challenge is by setting up Christian social centres, attached to the churches, and aimed especially to help the women and girls.

Need for Missionaries

The Congolese church leaders recognize the need for this work and ask us for missionaries to organize these centres.

In some women's groups which have already been formed, the women have responded with enthusiasm and gratitude. Grandmothers and teenagers sit together, not only to learn to read and write, to sew and knit, to cook and clean and to care for their children, but also to study God's Word, and to study and work out their Christian responsibility to their neighbours and fellow citizens.

A priority is a training centre where Congolese women will be trained as leaders of local centres. A building will be needed; also equipment, literature, and transport for this centre.

The women trained there will form a nucleus, and our aim is that they will go out and teach all that they themselves have learnt, and so the work can continue in ever-widening circles, in the different districts of the city and in other towns in Congo.

The influence which they could have in Christian service would be tremendous. If you go to the prison, you will see the prisoners herded together like animals—go to the hospital where 70 or 80 babies are born each day of the year—walk along the streets and see the signs of suffering and crime.

There are no welfare services as we know them here. What a challenge to the local Christian community, and perhaps especially to the women, to help in the name of Christ.

One man who knows something of the growth of these new cities in Africa has said, "There is no way of stopping the arrival of a new civilization. The only solution open to us is to penetrate it to the core with the Spirit of Christ." This must be our vision! The aim behind the centres is that the women and girls should know Jesus Christ and fulness of life in Him.

Each year, more and more come to the city. They come expecting great things.

The Congolese Christians ask us to help in their overwhelming task of working and witnessing for Christ in these social centres.

The Christian women are so keen that each women's meeting is starting a fund so that they can share in the setting up of a training centre for leaders. They are willing to give to the utmost of their little.

Their need comes as a call to us. Are we going to help—but only half-heartedly? Or are we going to respond as the disciples did when Jesus told them to "Launch out into the deep"?

APPEAL

TO WOMEN FOR £10,000 EXTRA

Further information about this Appeal for new projects in urban areas, including the first one in Kinshasa, or free leaflets about it for use in meetings, may be obtained from

The Rev.
Elizabeth M. Payne, B.A.,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

EUROPEAN BAPTISTS MAY LAUNCH CO-ORDINATED MISSIONS EFFORT

Several Baptist foreign missions organizations in Europe may in the near future launch a historic venture of sharing their experience, promotion, and personnel with one another.

The executive committee of the European Baptist Federation, meeting in the coming summer, will decide whether to form a foreign missions commission to be the co-operative body through which all would share. None of the agencies would surrender its identity or merge its work. No mixing of funds is presently under consideration, either.

The idea for some channel through which to share ideas grew out of a meeting in Hamburg, Germany. It was attended by officers of the European Baptist Missionary Society and of Baptist mission boards in three countries —Denmark, Sweden, and Norway. The EBMS serves the interests of 10 other unions.

The representatives meeting in Hamburg in turn invited the Baptist Missionary Society of Great Britain to offer its missionary knowledge and techniques. Likewise invited were Dutch Baptists, who work in some measure with the British society.

The various missionary agencies feel they may be able to develop missionary informational pamphlets together, despite the many languages existing among those co-operating. By sharing in missionary personnel assignment, vacancies might be filled on the mission fields more readily and mission volunteers might have wider possibilities of service. Qualified candidates could be considered for various fields regardless of the candidate's nationality or the particular mission agency sponsoring the work.

At present, the endeavour would apply mainly to missionary work in Africa, where all the groups have fields, although in various countries. The planned co-ordination would first have to be approved officially by the participating agencies before taking effect.

GERMAN PASTOR APPOINTED MISSION SECRETARY

A 46-year-old Baptist pastor in Nuremberg, Germany, has accepted the post as general secretary of the European Baptist Missionary Society.

He is Helmut Grundmann, who will take office about 1 July. Grundmann succeeds the late Herbert Mascher of Bad Homburg, Germany.

Henri Vincent of Paris, France, president of the society, announced that offices of the general secretary, formerly located in Bad Homburg, near Frankfort-on-Main, will be transferred to Hamburg when Grundmann takes office.

"This is so that the general secretary can be near the seminary German Baptists operate in Hamburg", Vincent pointed out. Students at the seminary would be among prospective missionaries for the society, which has work in Cameroons and Sierra Leone, both located in Africa.

Also the Baptist Society maintains contact with a Protestant missionary co-ordinating organization in Hamburg. This organization, however, does not itself send out missionaries, but rather assists mission work in auxiliary ways.

Grundmann, a German by nationality, studied at the Hamburg seminary. His responsibility with the European Baptist Missionary Society will be to help direct the mission work itself and to promote missionary interest in the churches.

A German was sought for the position because of the comparative size of German Baptists with Baptists in the ten European unions participating in the missionary society. Grundmann, indicated Vincent, is well known in the Baptist churches in Germany.

NEW YOUNG PEOPLE'S SECRETARY

The new B.M.S. Assistant Secretary for Young People's Work is the Rev. Geoffrey Edward Marshall.

Mr. Marshall, aged 27, was trained for the ministry at Bristol Baptist College, and has been associate minister of Stoneygate Baptist Church, Leicester, with special responsibility for the church on the Eyres Monsell Housing Estate since 1963.

He will commence his duties in the Mission House in July.

Rev. G. E. Marshall.

NOW ON SALE

Entrusted with the Gospel

B.M.S. Annual Illustrated Report, 1966/1967

PRICE 1/-d.

(postage on individual copies 6d.)

Copies may be obtained on a sale or return basis from

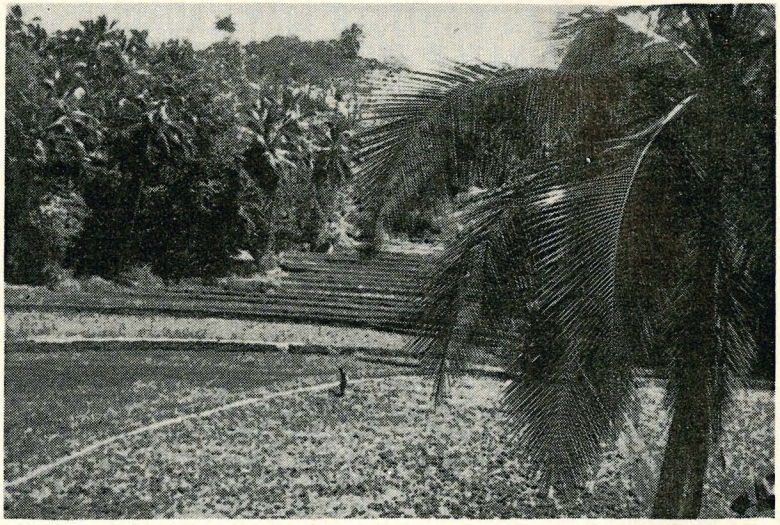
THE ASSISTANT HOME SECRETARY,

B.M.S., 93 Gloucester Place, London, W.1.

Baptists in Central Ceylon

By

George R. Lee



(Photo G. R. Lee)

Typical West Ceylon scenery—paddy fields and coconut-trees.

CEYLON is a small, beautiful island, filled with variety in almost every respect.

The climate, for instance, is diverse. It is a far cry from the hot, dry plains of Jaffna in the north, or the sticky heat of Colombo in the west, to the cool, wet mountains of Nuwara Eliya in the centre, at 7,000 feet above sea level.

Similarly, there is a very wide variation in the crops grown, in the types of settlement, in the degree of development, and in the racial groups inhabiting the island, with their different religions.

Our Baptist work has been concentrated, to a large extent, on the coconut growing areas of the Western Province, centred on Colombo. It was in such an area, Gonawela, that we were working last year.

There are two other main areas, however, where Baptists are working, in the interior part of the island. One of these is centred on Ratnapura, just to the south-west of the central hill country. Here the Rev. Colin Grant is working among Tamils on tea and rubber estates, while a Sinhalese pastor, Rev. Paul Premawardhana, is responsible for the Sinhalese work in the town and surrounding villages.

The other central area is the Kandy district. It comprises the north-western section of the hill country with the low-land areas adjacent to it. All our churches in the Kandy district are Sinhalese speaking, although Kandy has some Tamil members.

There are very few Sinhalese congregations in the mountains above this, those churches of other denominations which exist being mainly Tamil or English-speaking.

The foot-hills of the Kandy-Matale area at about 1,500 feet form a most varied and picturesque landscape. Deep river valleys or tiny streams wind their way among hill slopes covered with coconut estates. Paddy fields worm their way along the valley bottoms or hang precipitously from the wetter slopes.

Suddenly, the coconuts give way to tea estates, with their well-ordered rows of tea bushes. The Tamil population is immediately evident, after the almost exclusively Sinhalese villages of the coconut and paddy areas.

Main Churches

The two main Baptist churches of this foot-hill region are at Kandy and Matale.

Both are town churches which draw their membership from a large area around them. Both have at present a resident minister, although there may be no one to replace us at Kandy for the year we are on furlough.

There is also a church building at Gampola, although at present there are not enough

members in the town for regular services to be held there. The building, however, is ideal for reaching the working class Sinhalese, Tamil or Muslim, if only we had an evangelist to undertake this.

In contrast to the foot-hills is the hotter, low-lying area surrounding them. To the west of Kandy, some twenty miles down the pass, is the village of Beligodapitiya. Here we have a typical, isolated Sinhalese, paddy-growing village, encircled by coconut covered slopes.

Baptist Village

It is unique, however, in that it is a solidly Baptist village surrounded almost completely by a Buddhist area.

Associated with this church are small groups of members living in several villages up to fourteen miles away. The pastor of Beligodapitiya visits them as often as he can.

Another completely different area attached to the Kandy district is that centred on Kekirawa. Again, this is a country area, but the few Christians associated with the church are very scattered.

This is the dry zone. Closely populated coconut estate areas have given way to undeveloped, underpopulated, flat land. Much of the area is still covered with dry-zone jungle, which has been cleared in places for replanting with teak or other timber. Elsewhere there are lakes and irrigation with paddy growing or scattered clearings for fruit and vegetables. It is a rapidly developing area, this being specially so with the new emphasis on food crops by the present Government.

It is sad that at this vital stage in its development, with new people continuously moving into the area, some of them Christians, we should have no church worker to spare for Kekirawa.

From Thirty Miles Away

The pastor and members of Matale, thirty miles away, are at present responsible for services there.

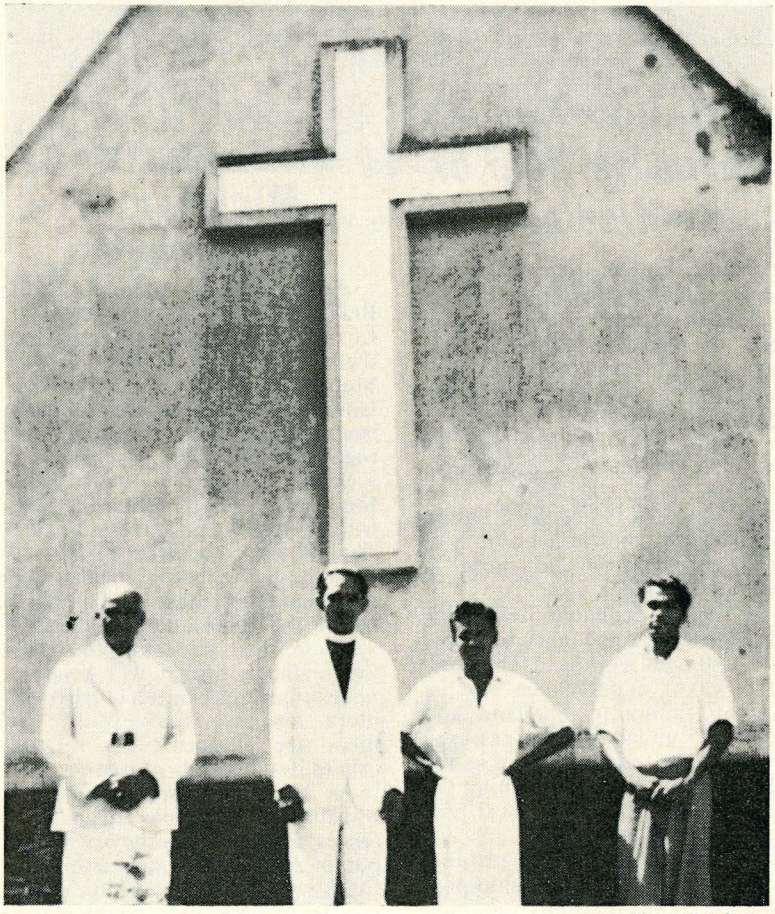
All these churches are grouped together to form the Kandy Grouping Scheme. This grouping of churches has been necessary because of the shortage of ministers and operates throughout the Baptist Union in Ceylon.

The Kandy Group is served by three ministers. Rev. Stephen Welagedera, ex-President of the Ceylon Baptist Union and recently returned from a visit to England, is stationed at Matale, with responsibility for Kekirawa. Rev. Stanley Alwis, a probationer, still involved with examinations, is at Beligodapitiya. We are at Kandy, with oversight of Beligodapitiya and Gampola.

Assistance

Some assistance in preaching is given by the Baptist lecturer at the Theological College near Kandy, Rev. Cyril Premawardhana, and also by the one Baptist student.

(*continued on page* 110)



(*Photo G. R. Lee*)

Rev. Stanley Alwis and church officers outside the new Beligodapitiya Church.

A group of theological students of Calabar College, Jamaica, from other islands in the West Indies.

East Java Church Requests Help of Asian Missionaries

Facing new opportunities for proclaiming Christ among large masses of people on the island of Java, the Christian Church of East Java has appealed for Asian missionaries to come and help her to meet the challenge.

The appeal was received by the Inter-Church Aid secretary of the East Asia Christian Conference. The EACC acts as a liaison between churches in a position to send missionaries and those in need of assistance.

In 1966 it facilitated the sending of a Japanese missionary to Nepal and a student worker to Thailand.

It gave maintenance for a Korean family in Thailand and helped to underwrite the research work of an Indian scholar in the Philippines and the training of workers for a parish renewal programme in New Zealand.

Other inter-church aid projects last year were the scholarship programme, consultations on missions and service, and relief work in Vietnam.

Brazilian Baptists Minister to Prisoners

As a result of the ministry of Brazilian Christians, prisoners at Loanda, Paraná, have indicated their desire to follow Christ. Members of the adult Training Union of the local church have been engaged in visiting the prison regularly during the past year.

Sometimes taking with them food and small gifts, talking with the prisoners, and conducting services, these members of Christ's Church have been enabled to point some of their needy brethren to the "true and living way".

These men have yet to serve the sentences which will be pronounced, perhaps after a year or more awaiting trial. Many of them are charged with serious crimes; some with murder.

As they are condemned and transferred to serve their sentences at Curitiba, they will be put in touch with the First Baptist Church there. May they truly emerge to serve their country and their church as "new men in Christ".

CHURCH S... CH...

Easter in mainland China was a "bleak affair", according to a report in the *South China Morning Post*.

An official unlocked the gates of the Catholic Cathedral in Peking only to tell correspondents that the cathedral was closed and there would be no services.

Observers believe it was the first Easter in this century that church services were not held, and "it would be unwise to believe that this attitude will change", the *Morning Post* states.

As part of the cultural revolution, a vigorous opposition has been waged against the so-called "four olds" (old culture, old customs or habits, old practices,

WHAT ONE MIS...

"I used to wonder what a missionary did," writes Miss Lena Pringle, an educational missionary in Lower Congo. She says she now knows!

"We spend a large proportion of our time preparing lessons, teaching them and marking exercises, etc."

She teaches English, Religion and Sewing and helps with the Scripture Union meeting on Thursdays and the Women's Meeting on Sundays. The Scripture Union meeting has grown considerably and older schoolboys are coming to the meetings.

But one difficulty is that they find it hard to form the habit of reading the Bible every day.

READING THE OLD ... THE FIRS...

Some of the Primary School teachers at Binga, in Congo Republic, are studying parts of the Old Testament for the first time.

Their Sunday evening service now takes the form of a Bible Study, and all the teachers have

UFFERS IN INA

and old thinking). "It seems certain that Christianity, together with other regions, is part of the old ways that the Maoists now want to see eliminated," the *Morning Post* says.

According to a report from the Hong Kong Council of Churches. it seems fairly certain that all churches in mainland China have been closed.

Some ministers were imprisoned during the early stages of the cultural revolution. One report said it was for a period of "education" that lasted for two months.

Some seem to be still in prison.

Those released have been forced to work at other jobs.

SIONARY DOES

She recently attended a JEUNIPRO (Protestant Youth Group) week-end camp. She went in the capacity of chaperone to the twelve girls and Chaplain. The boys did all the organizing and there was a very full programme.

From 5.30 a.m. reveille to 10 p.m. curfew, the programme included house-to-house visitation, a camp-fire with an evangelistic flavour, a church service taken by one of the boys, and an open-air meeting.

Every morning the JEUNIPRO flag was run up, and all fifty present at the camp stood to sing *"Jusqu'à la mort, nous serons fidèles"* ("Unto death we will be faithful").

TESTAMENT FOR ST TIME

commenced a daily study of the Bible with the aid of Scripture Union notes produced in French.

The Old Testament is still not available in the Lingala tongue, and so many parts of this portion of Scripture are not at all familiar to a great number of people.

(Photo Phyllis Gilbert)

A baptismal service at Ngombe Lutete earlier this year.

Prayer Delivers from Fetishes

When a group of Congolese Christians heard of a man who used fetishes in order to try to alleviate pain, they prayed about it in one of their many "prayer cells".

They were pleased to bring to the missionary a small basket containing three dolls and two stones. They told how a neighbour had offered sacrifices to these fetishes, but how it had all been to no avail. They related how they had witnessed to the power of Christ to deliver from such powers.

The sick man had willingly relinquished these articles and put his trust in a Saviour who could "abundantly pardon" and make him "more than conqueror".

The "prayer cells" are part of the National Evangelistic Campaign throughout Congo which was launched in July last year.

Not on The Map

When Miss Sylvia Slade looked at a B.M.S. map to locate her new address, she discovered that "Tansen" was not on the map!

Miss Slade, who is a nursing sister serving in Nepal, is to be the first B.M.S. missionary to work in the Palpa District. Until recently she has been undertaking language study at Kathmandu.

Tansen is an important town in the central mountains of Nepal. The United Mission Hospital at Tansen has 55 beds, and the original building was opened in 1954. It is a general hospital, but also specializes in leprosy work.

A public health programme, led by a Japanese doctor, a town medical centre and maternity service are additional features of this hospital project.

Village medical work is also undertaken, and there is great opportunity for expansion.

HANNAH MARSHMAN

By B. W. AMEY

PART I

Two hundred years ago, Hannah Marshman was born. She, with the Serampore trio, Carey, Marshman, and Ward, did much to establish the Baptist Mission in India.

"MAY 25th, 1799, Saturday. After a long state of suspense Divine Providence has appeared on our behalf, and we have weighed anchor. At three o'clock we loosed from our moorings and fell down the river."

With those words Joshua Marshman began the journal which he kept whilst on board the *Criterion*, bound for India. With Mr. Ward, a printer, Mr. Grant, one of his former pupils in Bristol, and Mr. Brunsden, he was to join William Carey and John Fountain in their missionary work, with, as he continued in his journal, "our minds kept steady to the great object in view".

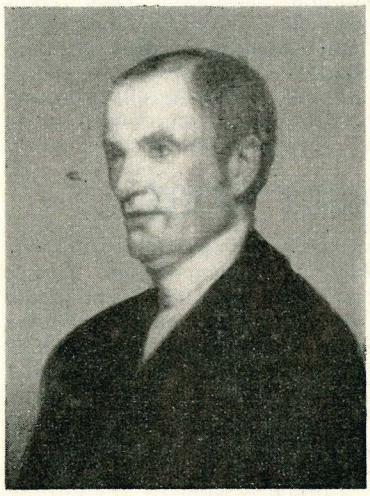
What Marshman did not know was that on the very day he sailed to conquer India for Christ another who had planned to conquer India by force was beginning his retreat! Bonaparte had led his army from Egypt up the coast through Gaza to Jaffa. On 17 March he began his drive northwards to capture Acre and beyond that lay the road to Constantinople and India. But Bonaparte never entered Acre. The insignificant fort held only 3,000 Turks but strengthened by British ships lying off shore would not submit. After 62 days' siege and a final assault that failed, Napoleon retreated and on 25 May evacuated Jaffa, the scene of his final triumph in his unsuccessful march to India. The successful march of Marshman and his colleagues continues to this day.

The war that began in 1793, the year that Carey sailed for India, and did not end until 1815, the year of Fuller's death, meant that the missionaries were suspect when they landed in India. The printer of one of Calcutta's papers, who had never heard of Baptists, announced that "four Papist missionaries" had arrived in a foreign ship. At a time when India feared an invasion from the French and when it was thought that French emissaries in the guise of priests were in the country such news created suspicion and alarm.

Fitting Introduction

With war and alarm as a background, words from one of Hannah Marshman's letters form a fitting introduction to her life story. "Wars shall cease to the ends of the earth, when all the Lord's plans that are to be accomplished by them are executed. I have thought that many of the Lord's people are by this means stirred up to earnest prayer and seeking of Him, who would otherwise be going to sleep in the lap of prosperity."

These words are characteristic of Hannah Marshman's unswerving faith in the providence of God. Repeatedly during her 48 years in India she faced death, including that of her own children. She never doubted, but prayed that the death of anyone would be a blessing to all. "17 May 1805. The child died this evening at eight o'clock. May the stroke be blessed to us all", or again 15 August 1805, "Mrs. Rowe delivered of a son who died soon after his birth. This is the third child buried out of this family (i.e. the missionary family at Serampore) this year, who will be the next is known only to him who giveth life and demandeth it back when he sees fit".



Joshua Marshman.

Who was this woman of much faith and where had she found such faith? Hannah Shepherd was born in Bristol on 13 May 1767. Her mother was the eldest daughter of the Rev. John Clark who lived in Frome and for nearly 60 years was minister of the church at Crocketon, seven miles away.

When she was four years old Hannah was sent to the small school kept by Mrs. Chatterton whose son, Thomas, is remembered for his poetry and his early death, just a few months before Hannah's fourth birthday. When Mr. and Mrs. Shep-

herd moved again Hannah and her brother Godfrey, who was two years older, used to spend their Saturday afternoons reading the gravestones in the church at St. Mary Redcliffe, the church which Queen Elizabeth I reckoned to be the finest in her realm.

Orphaned

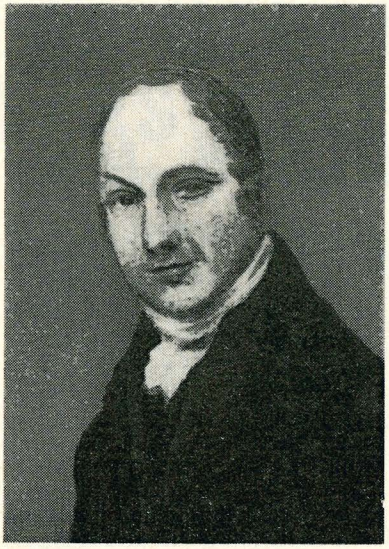
Mrs. Shepherd died when Hannah was aged 8 and by the time she was 12 she had become an orphan. When she was about 15 Hannah moved to London to live with one of her grandfather's friends, who was minister of Devonshire Square. From the attic window of this house she saw and heard John Wesley preach.

About this time the first symptoms of consumption appeared and Hannah was taken back to Frome "apparently sinking fast into an early grave". She recovered and as a result of her thinking during her illness sought baptism and was baptized at Westbury Leigh by the Rev. Marshman, a friend of her grandfather and a relative of her future husband.

On 8 August 1791 Hannah Shepherd was married to Joshua Marshman, by the Rev. Dauheny at Bratton Church, and in January 1794 they settled in Bristol where Joshua took charge of a school supported by the Broadmead Baptist Church.

At one point during their courtship Joshua had spoken of settling in America. Hannah refused to continue their friendship until he had promised that he would never require her to "remove thither". This promise was only broken by the call of God, and, aware of that call, Hannah raised no objections to going much further away than America.

Joshua later related it in these terms to his children: "To my



William Ward.

astonishment and joy on weighing things she entered most cordially into the missionary undertaking, and although we were in so pleasing a situation as to worldly things, your dear mother, from love to the Redeemer, gave up all for the sake of His cause in India."

So on 25 May 1799 they set sail from London to India and four days later passed Portsmouth when, although England was at war with France, "having a fair wind the captain, casting himself on the Lord's arm for protection, ventured to pass on without looking in there for a convoy".

A 4 a.m. on Sunday, 13 October, Marshman landed at Serampore and knelt in the moonlight to give thanks to God for safety and health.

Before the new missionaries had met Carey and Fountain they had suffered their first loss. On 31 October Mr. Grant died of a fever following a severe cold.

On Friday, 10 January 1800 Carey and Fountain arrived at Serampore from Mudnabatty and all the missionaries agreed to live together, that the expenses were to be met from a common fund, that all earnings were to be pooled, and that each family should receive a small allowance for private needs.

It was within this situation that Hannah Marshman played a leading role.

(To be continued next month)

Serampore College. (Photo N. B. McVicar)

OBITUARY

REV. A. A. WILSON, M.A.

Rev. A. A. Wilson, M.A.

THE death of the Rev. Alexander Allison Wilson, M.A., on 22 May, at Lyme Regis, has deprived the denomination of one of its most beloved ministers.

Since 1964 he had been pastor of the Lyme Regis Baptist Church.

Born at Blantyre, Lanarkshire, a son of the manse, he had, like his brother, from early years a desire to be a missionary ; but the way did not open for him, and he entered the Scottish pastorate, serving most acceptably at Ayr (1927-1935) and at Hawick (1935-1941).

In 1941 he became Secretary of the Young People's Department of the Baptist Missionary Society at a period when, because of the war, the main staff were at Kettering. There were frequent journeys to London and other places in war-time conditions.

Already an acknowledged leader of young people, he threw himself into his work with zest and devotion, organizing and developing the Summer School programme. In the year following the war, there were eleven centres with a record number of bookings—never since exceeded.

Throughout his 22 years of service with the Society, he served year after year with great acceptance as President of Schools.

His home was always open to young people, and he influenced many—leading not a few to commitment to Christ and to whole-time service in the ministry at home or abroad.

In 1946 he was appointed Director of Visual Aids. He built up a strong, well-equipped department, supplying large exhibitions, costumes, plays, films, curios, and slides.

In 1947, when the Baptist World Alliance held its first post-war congress at Copenhagen, he was invited to accept responsibility for the exhibition of Baptist work there, and at the Golden Jubilee Congress in 1955 he was responsible for the arrangements for the various meetings.

In 1953 he was appointed Assistant Home Secretary, and became responsible for the appointment and control of clerical staff, the management of property, the arrangement of meetings and assemblies, general office management and the distribution of propaganda and literature.

With Miss Kathleen Hasler he played a part in the establishment and running of the Society's Conference Centre, Cilgwyn, Newcastle Emlyn, and the founding of the home for retired missionaries at South Lodge, Worthing.

For a period he also took charge of the Visual Education Department again and was responsible for the development of the highly valued prayer tapes.

He was tireless in deputation work and an excellent advocate of the Society's cause. Through his years at the Mission House, and because of his personal qualities, he became widely known throughout the denomination. A keen evangelist, most generous and kind in all his dealings, he had a wide circle of friends. He was always ready to help others and never spared himself in their service or the service of the Society.

In 1964, on his retirement from the headquarters' staff, he was made an honorary member of the General Committee in recognition of his distinguished services to the B.M.S.

Packets of foreign and Commonwealth stamps are available from the B.M.S. Stamp Bureau.

We regret that in our May issue we wrongly stated the numbers of stamps in each packet. In fact, a packet containing 50 mixed stamps costs 1/-, and a packet containing 100 stamps costs 2/-.

Those wishing to purchase these packets should send a postal order or cheque, stating the packet or packets required, together with a stamped, self-addressed envelope, to:

Rev. W. S. Davies, B.A., B.D.,
B.M.S. Stamp Bureau,
30 Grange Crescent, St. Michaels,
Tenterden, Kent.

MISSION OF MERCY - EIGHT YEARS LATER

By David H. Wilson

MANY readers of the *Missionary Herald* have seen the colour movie made at Institut Medical Evangelique, Kimpese, in 1959 for American Television under the title *Mission of Mercy* (of which the B.M.S. has two copies). I would like to share with them news of some of the people who appeared in the film.

In church, a few months ago, at the Communion Service, I glanced round and saw Clement Mayenda, the hero of the film, sitting a few rows behind me. I had not seen him for several years and was thrilled to find that he had been baptized and is now a church member. He has grown into a fine young man; although far from strong, on this occasion he had come to the hospital to visit a sick relative.

Serge Marie, the very pretty girl with the big smile, who was being nursed on a plaster-of-paris bed at the time the film was made, is now fully recovered.

Bernadette, the two-year-old little girl crippled by polio, on whom I performed a tendon-lengthening operation in the film, is now a ten-year-old schoolgirl. Unfortunately, she has grown very heavy and has difficulty walking far. We see her every six to eight months to repair or renew her crutches or calipers, and we are following her progress with special interest.

Our greatest joy has been in the rehabilitation of the withered little cripple boy who appeared in the end of the film. You may remember the commentator saying, with his strong American accent, "Be sure to watch the boy on the ground with his back to you." Then, as this cripple propelled himself forwards with his hands, he said, "This boy is crippled with polio worse than Mayenda was, but Dr. Wilson says that he, too, can be made to walk again if he can be brought to Kimpese."

(Photo E. Fuller)

At Kimpese, Congo, Adrian with two of his school friends in March 1967. We had hoped to be able to enlarge from the film "Mission of Mercy" a photograph of Adrian, showing him crawling on the ground before treatment at Kimpese, but unfortunately this has not proved possible.

When I was on furlough, I showed the film many times, and on each occasion that I heard those words I wondered if I had made too strong a claim for our orthopaedic-rehabilitation services. In 1965 we were

MISSION OF MERCY - EIGHT YEARS LATER
(continued)

put to the test. After years of pleading with his widowed mother, Adrian crawled all the way to the hospital and asked us to make him walk.

It took almost a year of treatment with plaster-of-paris casts and several surgical operations before the day arrived when, with the help of crutches and calipers, Adrian stood up for the first time since he was two years old. Then, painfully and slowly, with the help of our physiotherapists, he learned to walk.

During this year in hospital, along with the other long-stay children in the orthopaedic department, Adrian had daily school lessons. We were amazed to find that in the two previous years he had crawled each day to the local village school and was now able to follow the third-year lessons. Gradually he showed quite exceptional ability and, when he was ready to leave hospital, a place was found for him in the fourth-year class of the primary school at E.P.I., Kimpese. Now he is coming out top in almost every subject. He can walk about one mile, albeit slowly, and is full of hope and determination for the future. He is also showing a real interest in the Christian faith.

This film—*Mission of Mercy*—was made during four days in 1959. We chose to show children who happened to be in the hospital at the time, but the work of rehabilitation of crippled children has been going on at Kimpese since 1953, and several thousand children have benefited from it.

We are happy that through the film you have had a glimpse into our daily work and we ask for your prayers and your continuing support through your gifts to the Society.

An artificial limb fitted at the United Mission Hospital (I.M.E.), Kimpese.

BAPTISTS IN CENTRAL CEYLON
(continued)

This grouping of churches is a compromise situation which is far from being ideal. Ministers who are over-worked have little time for evangelism.

You may ask what the temperature of our churches is. Some are just recovering from the nationalization of schools. In some of our churches, many of the members who had become Christians for teaching posts, returned to Buddhism. While the churches must be stronger spiritually without this element, it has tended to breed despondency.

The emphasis on Sinhalese Buddhism as a symbol of patriotism since Independence, has also tended to put our Christians on the defensive. While previously they had perhaps enjoyed some privilege, if only because of better educational opportunities, they now find the tables reversed.

Some are ashamed to admit their faith, especially those who live in isolated and solidly Buddhist areas.

If this were the whole picture, it would be gloomy indeed. A Church which must apologize for its existence will soon die. There are, however, hopeful signs on many hands.

(To be continued next month)

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to:

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(up to 16 May 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Anon., 10/- (Indian Famine Relief); Anon., £50; Anon., £5.5.0 (Agri work); Anon., £30; Anon., £20; Anon., £5; Anon., £5; Anon., £5; Anon., 5/-; Anon., £2; Anon., £6; Anon., £10 (Agri work); Anon., £3; S.E., £5; Concerned, £10; 'Er Cof', £1.1.0; Anon., £13.13.0; Geeandem, £3; C.S.W., £5 (Indian Famine Relief); E.M.S., £14; Cambs., £1; Anon., £3; Mr. A. Eds., £1; Anon., 2/-.

Medical: Anon., £1; Concerned, £10; Anon., £3.

Women: Anon., 10/-.

Legacies

The following legacies have been gratefully received in recent months:

April		£	s.	d.
18	Mrs. C. R. Monk, Shoeburyness	100	0	0
28	Mr. A. J. Cox, Cheam	100	0	0
28	Mr. A. J. Sinclair	92	3	7
28	Mrs. E. M. Flide, Enfield	100	0	0

Missionary Record

Departures

20 April Mr. A. G. Bennett for Ludhiana, India.

22 April. Rev. B. C. R. and Mrs. Henry for Sunapanga, India.

27 April. Miss E. Motley to Brussels for Language Study.

30 April. Dr. R. G. Hart for Nagercoil, India.

1 May. Rev. W. and Mrs. Thomas and son to Brussels *en route* for Bolobo, Congo.

3 May. Mr. J. G. Davies for Chandraghona, East Pakistan.

10 May. Miss M. J. Greenaway for Upoto, Mrs. G. R. C. Allen and two children for Lukolela, Mrs. L. L. Collis for Bolobo.

11 May. Rev. W. and Mrs. Thomas and son, from Antwerp to Bolobo.

12 May. Rev. B. K. and Mrs. Taylor for Curitiba, Brazil.

Arrivals

18 April. Margaret, Andrew and Peter Mudd from visit to parents in Barisal, East Pakistan.

22 April. Dr. and Mrs. R. G. Rathbone and children from Udayagiri, India (short-term service).

10 May. Miss D. M. Smith from Hong Kong.

13 May. Rev. H. W. and Mrs. Spillett from Hong Kong.

Births

10 April. At Pimu, Congo, to Mr. and Mrs. A. G. Mason, a son, Timothy Michael.

23 April. In Lukolela, Congo, to Mr. and Mrs. C. Taylor, a son, Peter Andrew.

Engagement

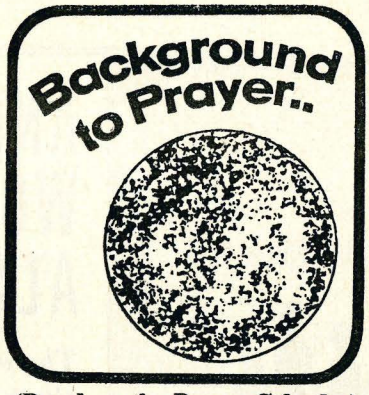
5 April. The engagement of Mr. D. H. M. Pearce and Miss M. E. Jones, both of I.M.E., Kimpese, Congo, was announced.

Deaths

28 April. In Glasgow, Dr. J. N. Tennent, B.M.S. Chairman, 1960–61; member of General Committee since 1931.

22 May. In Lyme Regis, Rev. A. A. Wilson, M.A., B.M.S. headquarters 1941–63; honorary member of General Committee since 1964.

24 May. In Mbandaka, Congo, Mrs. Janette J. Taylor (née Brown), wife of Mr. C. Taylor, B.M.S. missionary since 1965.



(Based on the Prayer Calendar)

This month we are asked to pray for the members of the Mission House staff in London.

Their work is mainly administrative and creative.

There are two sections of the work at headquarters—one dealing with the work overseas and the other engaged in giving information about that work through propaganda and education to the churches at home.

The senior members of the headquarters staff are also engaged in deputation on Sundays and weekdays in the churches.

Our prayers are also asked for the Representatives of the Society in Scotland and in Wales, and for the various schemes for linking together Baptist doctors, Baptist nurses, and Baptist teachers.

We are asked also to pray for Baptists in Ceylon. An article about the work in Central Ceylon commences in this issue and gives information about that area.

The Rev. T. W. and Mrs. Allen, after over ten years of service with the Society for Christian Literature in this country, have returned to Ceylon for Mr. Allen to act as Field Secretary and to fill a gap in missionary staffing.

The Ceylon churches, although small, have well-educated leadership but need more pastors.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

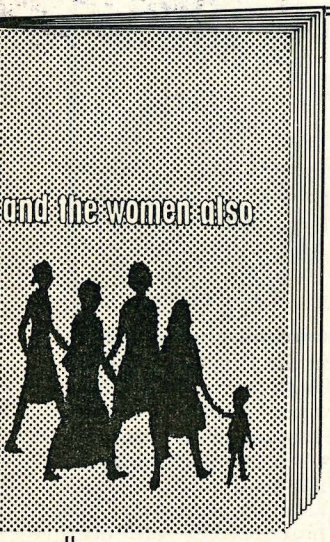
General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).



AND THE WOMEN ALSO

The exciting story of The Baptist Zenana Mission

PRICE 5/-

(postage on individual copies 6d.)

From:

THE WOMEN'S DEPARTMENT,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS
&
CRAFTSMEN IN METAL
(Incorporating Townshends Ltd.)

The originators of the Individual Communion Cup in Great Britain

Dept. P.M. St. Dunstan Works
27/28 Pemberton Street, Warstone Lane
Birmingham, 18

ESTABLISHED 1902 **Telephone CEN 3762**

THE BAPTIST HYMN BOOK

All future orders for

THE COMPANION TO THE BAPTIST HYMN BOOK

THE BAPTIST HYMN BOOK

HYMN SHEETS

To be sent to

THE PSALMS AND HYMNS TRUST

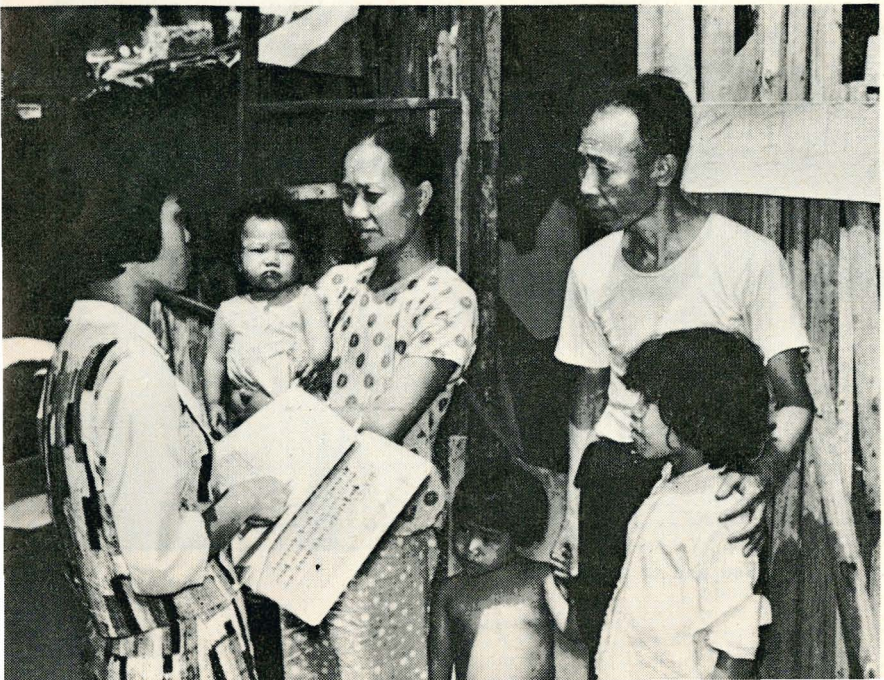
4 Southampton Row,
London, W.C.1.

From whom details of the various editions and prices can be obtained

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD



The monthly magazine of the Baptist Missionary Society

August 1967

6d

(See end of page 116)

CITY OF SUFFERING

By David Claxton

Early on the morning of 27 June, Rev. David Claxton was shot dead by an armed robber trying to break into his home in Kisangani. His death at the age of 28 removes from the Upper Congo a young missionary of great promise and ability. Is there no one who will take his place?

KISANGANI has just had its first visit from the President of the Republic, General Mobutu. It was naturally a time of great festivities, and a lot of money was spent on making the town look nice for his visit. When he arrived, a long procession was organized in his honour, in which the army, the various organizations and the schools all took part.

The final group to pass before the President was that of the university students, and at the end of their group was a truck with students on it holding a placard, and in front of the students sat two starving children.

The placard asked the President to see that orphans like these were properly cared for. This item was a startling contrast to what had gone before, but it highlighted what has been the most serious problem here in Kisangani during the past few months—the problem of hunger.

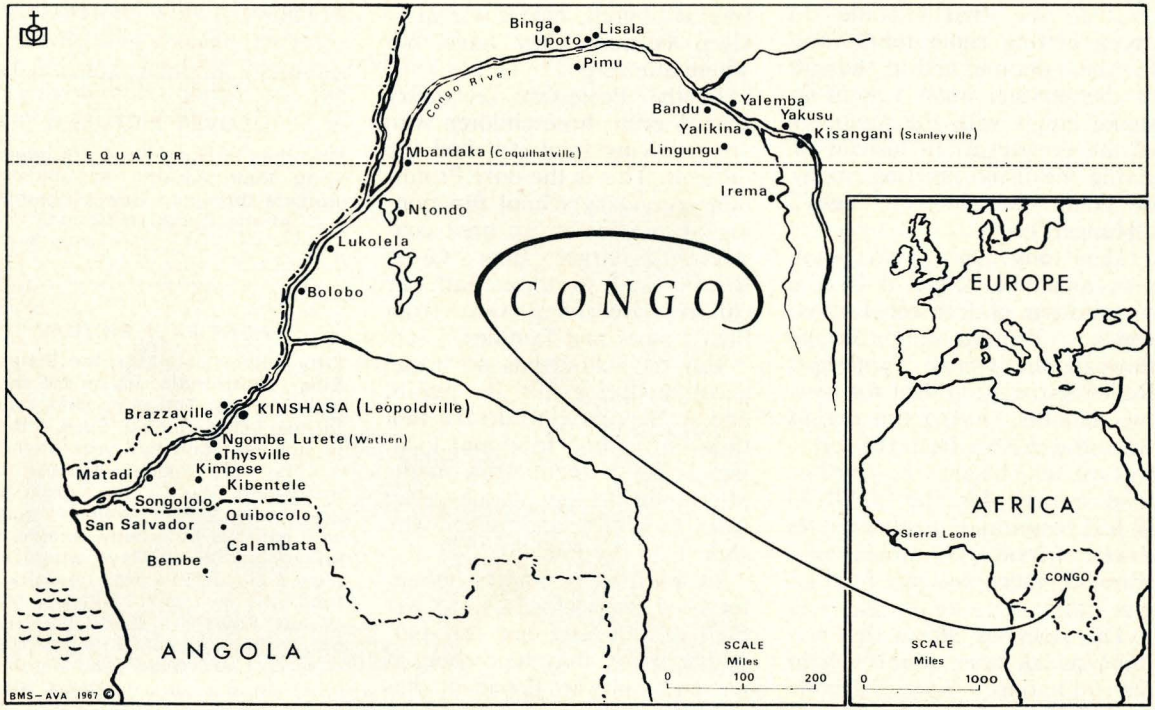
This problem has arisen as a result of what would otherwise have been a very happy event—the end of the Simba rebellion in large areas of North-East Congo, and the return of people to their villages from the forest, where they have been hiding for the past two years.

Out of the Forest

But for many of the thousands who have been coming out of the forest each week, this has not been a happy homecoming. Many, on returning to their villages, found them burned and their homes destroyed. The gardens, too, had been destroyed, and there was scarcely anything to eat.

As there was so little food, many of them came on to Kisangani, expecting to find food and work here. Instead, they found that there was very little work to be had and, consequently, little money with which to buy food. At the same time, the sudden influx of people into the town had caused food to become scarcer and prices to rise.

Some people were able to stay with friends and relatives, but generally these people's homes were already full, and now even those who have work and are receiving good salaries are find-



ing it a struggle to make ends meet, because they find themselves the only breadwinner for twenty or even thirty people who are completely dependent upon them!

So we have arrived at a situation where, while there is food in the shops, and while some people at least are earning reasonable salaries, practically everybody is living at or below subsistence level.

The worst off in this situation are the aged, particularly those who lost their families in the fighting and who have now nobody to look after them, while being too old to work for themselves, and thus almost completely dependent upon charity.

Hunger

I recently went to preach in one of our parishes which has a very high proportion of such people. At least half the congregation was starving. The notices took the form of an appeal to me by the local catechist to see what I could do about getting some relief food for these people, and at the end of the service, when I went to shake hands with the members of the congregation, instead of giving the usual greeting, many of them said simply, "*Njala*" ("Hunger").

The only way that such people can be helped is by the distribution of free relief food, which Protestants receive through the Congo Protestant Relief Association. But for over two months, during the period when the exodus from the forest was at its height, no further food arrived for the C.P.R.A. in Kisangani and, as all existing stocks of food were already distributed, there was no food to give out.

This does not mean that nothing at all was done to help the situation. The Catholic Relief Organization "Caritas" continued to receive food, and some of this was made available to C.P.R.A. The local Protestants continued to buy and distribute food to people in the hospital and to aged and blind refugees, as they have done for the past two years. The university students collected money to help the numerous orphans who live in the hospital because there is nowhere else for them to live.

Pupils in Need

In the Protestant secondary school we began distributing some food to those of our pupils who were in need.

But this did not help the vast numbers of refugees who are outside these categories, some of whom do not have even any shelter except for that afforded by trees.

In one area on the outskirts of the city, between thirty and forty people are living in one of our churches, and even in the central church, men come in to sleep because they have nowhere else to go.

In the Protestant secondary school, even those children who are receiving food still find life difficult. This is the only Protestant secondary school functioning at present in an area considerably larger than Great Britain, and so about half our children are living away from their homes and families.

But the school has no hostel accommodation for its pupils, and so they have to do the best they can to find food and lodging. Some of them work in the afternoons to get money, but work is scarce and many who seek it do not find it.

In addition to finding money for food, they have also to pay their school fees, but this particular worry may be coming to an end, as the President has announced that he is considering the abolition of school fees in this province, starting next school year.

As you can imagine, this announcement was greeted with great joy by children and parents alike; though we did have difficulties with some people who thought that all school fees were to be abolished immediately, or even that we would repay the fees that the pupils had already paid!

It is these problems that have been uppermost in the minds of the pastors and missionaries here during these past few months. Sometimes we feel almost overwhelmed by the magnitude of the problems and that what we are able to do is only scratching the surface of the suffering and need that is around us.

But whatever we do, we do in the faith that He who was able to feed a multitude from five loaves and two fishes, may in His own way use the little we have to offer to bring a blessing to many.

COVER PICTURE

Churches in Hong Kong are intensifying their mission to industrial workers through a new programme of the Christian Council.

(*Photo W.C.C.*)

FRONT PAGE PICTURE

Fifty million people in the State of Bihar, North India, are on the verge of starvation. The rains have failed for two years running. Even if there is sufficient rain this year their lot will be very difficult because the major part of their seed grain has been eaten. This woman squats with her new-born baby outside the railway station at Gaya where she moved since there was no work or food in her own village. Miss Wendy Powell, a B.M.S. missionary, is helping with relief work in Gaya.

(*Photo W.C.C.*)

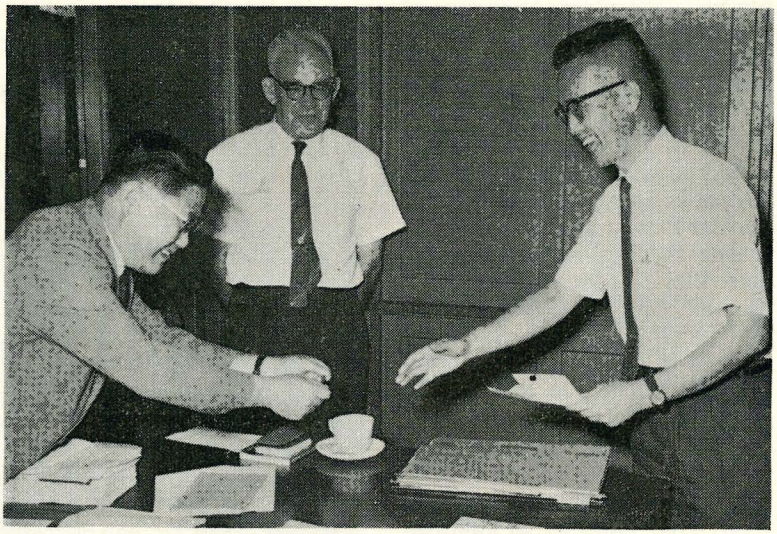
THE CHINESE CHRISTIAN LITERATURE COUNCIL

By H. W. Spillett

THE Chinese Christian Literature Council was set up in 1951 in Hong Kong to meet the "book famine" caused by the "liberation" of mainland China in 1949.

Before that time, Shanghai was the publishing centre of the Far East, and Hong Kong readers found their bookshops filled with titles bearing Shanghai imprints. What was true of secular literature also held for Christian literature. Probably the most celebrated Christian press in China was that of the Christian Literature Society, founded in 1887 and largely associated with the legendary name of Timothy Richard, Baptist missionary and visionary from Wales. It was the closing of the C.L.S. which led to the founding of the C.C.L.C.

Like its famous forerunner, the Council interprets "Christian literature" very broadly and is prepared to consider publication of any kind of literature necessary and useful to the Church.



Presentation of an award to a successful writer in a literary competition held by the Chinese Christian Literature Council.

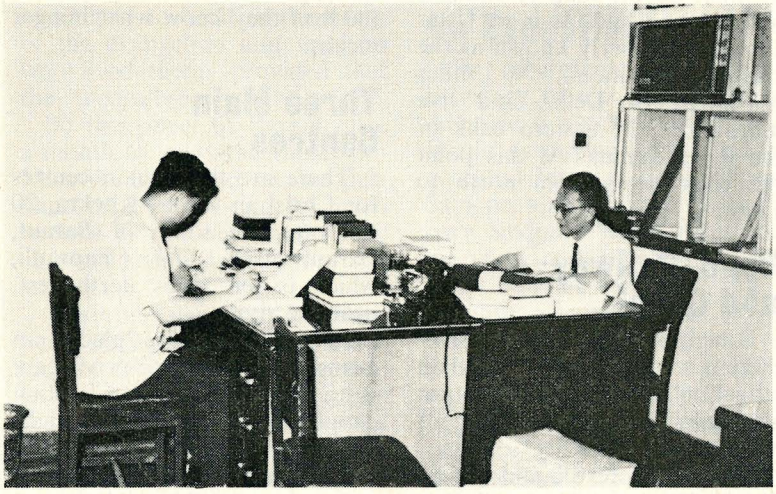
C.C.L.C. is an inter-denominational publishing house and therefore is a stronger supporter of the ecumenical movement.

The World Council of Churches and the East Asia Christian Conference look to C.C.L.C. for Chinese versions of their publications. The official preparatory handbook for the Uppsala Assembly in 1968 for example is now being translated for publication later this year.

The literature the Council publishes ranges from picture books for the children to theology for ministers and theological students. There are books for the layman both inside and outside the Church. There are books which discuss the current issues of the world and seek to influence opinion. Among Chinese Christians devotional books are most popular, although strangely enough there are hardly any good originals, practically all are translations.

In the younger Churches all over the world the bulk of Christian literature is translated from western languages. This is inevitable but often regrettable, for a translation too often reads like one. Translators who can make good Chinese prose out of good English prose are rare.

(*continued on p.* 125)



Editors at work at the Chinese Christian Literature Council.

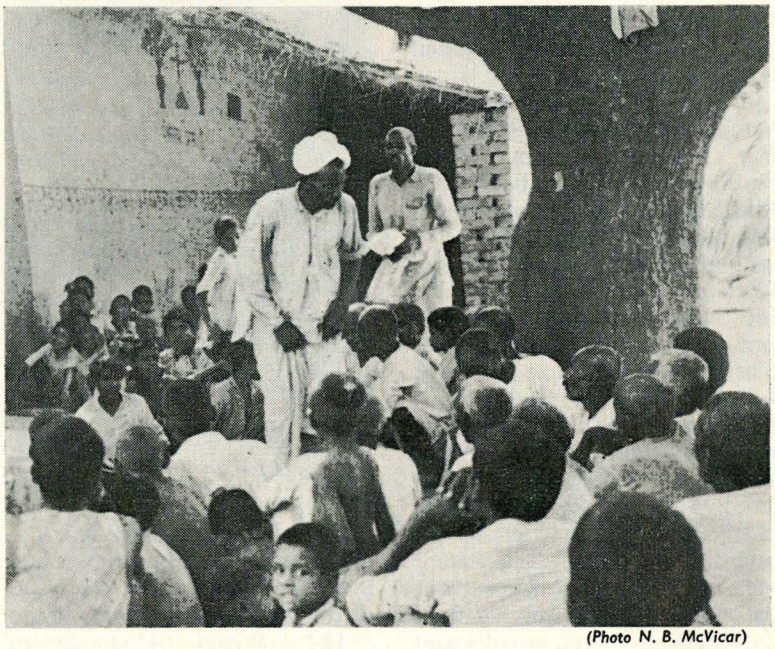
WORK IN THE BARAUT AREA

By R. L. Morgan

IN October 1966 thirty-two young men from the villages stayed in Baraut for four days during which they heard addresses on the Gospel of John and on Stewardship.

One evening five of them declared their desire to trust in the Saviour, and Rev. W. L. Paul and I had the joy of explaining the way of salvation and of praying with them. On the Sunday morning thirteen men and women were baptized.

Three women candidates arrived after the service was over. They had had to walk five miles to the bus and had travelled altogether fifteen miles. So the congregation returned to church; the minister donned his wet garments and the baptismal service was completed to the great joy of all concerned.



(Photo N. B. McVicar)

Christian villagers meeting together at Lohari in the Baraut area of North India.

Many Young Men

It was gratifying to see so many young men at the Summer School. This was partly because it was held during the *Dussehra* holiday when college students and boys from school were free to attend.

The school was one of the happiest occasions of a year of devoted service by the missionaries, evangelists and teachers in the district.

The women had held a separate school which had been equally helpful and inspiring.

A magnificent building is being erected in Baraut as a memorial to Major A. C. Webbe where meetings of this kind will be held.

It will be clear from what has already been written that Baraut is a centre for village work. Its location on the map of India is not hard to find. It is in Uttar Pradesh (formerly known as the United Provinces), 40 miles north-east of Delhi, and five miles from the eastern bank of the River Jumna. At this point the river flows from north to south.

Road, Railway and Canal

Roughly parallel to the river there is a road, a railway, and an irrigation canal southwards to Shahdara (a distance of 35 miles) near Delhi.

The land is fertile and we are thankful that famine conditions do not obtain; but many of our Christian people are poor and in these days when wheat costs 70 rupees (£3 10s.) a maund (80 lbs.) they know what hunger means.

Three Main Centres

There are three main centres for Christian work—Khekra, 20 miles to the south of Baraut, Baraut itself, and Chaprauli, which is ten miles north-west, near the river.

In each of these places an evangelist lives whose privilege it is to minister to the Christian people in his own and neighbouring villages, and to proclaim the Gospel to non-Christians.

In eleven villages there are

churches and in nine there are primary schools.

The village teachers, in addition to their day-school teaching, take Sunday school, and in the absence of the evangelist an evening service. There is one village pastor.

There is a weekly meeting for Bible study which ten of the workers are able to attend.

Through the years this has been a great help, for by this means their knowledge of the Word has increased, and the standard of preaching has improved.

Miss M. A. Killip has visited Baraut periodically in order to improve the standard of religious education and of teaching in Sunday schools.

These meetings with the staff have been valuable, for the teaching of Scripture gives us a wonderful opportunity in church and school.

Regular Instruction

With only two women missionaries and no Indian woman evangelist, a way had to be found to give regular instruction to the women in many villages.

The answer to the problem was ready to hand in the wives of the evangelists and teachers who lived there—provided that they themselves could be helped.

So they meet in Baraut once a month to study the Bible with Miss W. Gow, and receive outlines of lessons—one for each week of the ensuing month. They also get medical attention and advice.

Medical missionaries have been stationed in Baraut since the year 1948; Misses P. Kenyon, D. Russell and J. Pell have succeeded one another and their work and witness in town and country among all classes of people have been invaluable.

Converts have for the most part come from the humbler section of the community; but occasionally there are inquirers from the higher castes.

It was a great joy to me when Shri Krishna, a Jat, was baptized in Delhi in 1962, after seventeen years as an inquirer. He is now superintendent of a leper home.

Short of Men Missionaries

We are short of men missionaries in North India. Rev. R. C. and Mrs. Bennett and their family had to return to England in April 1965 because of ill-health. Their heart was in the Baraut work and their departure was regretted by their Indian friends and by their colleagues.

When my wife and I came away in March 1967 there was no-one available, European or Indian, for location in Baraut.

We are praying that God will graciously call men to serve in North India so that the staffing of Baraut may be possible. Could that need be greater?

Meantime Miss M. Bushill is nobly shouldering responsibility for both men's and women's work.

No Exceptions

Dr. Nordenhaug, General Secretary of the Baptist World Alliance, is quoted in the *Baptist World* as having said: "I have accepted Jesus as my Lord and Saviour, and I believe He is the *only* Saviour. When Jesus told me to share with others what I know of Him, He didn't say to go into all the world *except* where other religions are, or *except* where some political régime makes it difficult. We ought to share our Christian experience without limit because Jesus is the Saviour of the world."

BUSMAN'S HOLIDAY

Arne Westergaard, a Baptist layman employed by Scandinavian Airlines (SAS) as a mechanic at Copenhagen airport in Denmark, used his holidays and free flight privileges to uncrate and put into operation an electric generator in Burundi.

The generator was supplied by the Baptist World Alliance for the Danish Baptist mission at Musema, the oldest Baptist mission station in the country.

Westergaard also strung the wires for the electrical distribution system. The generator now provides electricity for a hospital complex, including a missionary residence and other buildings in addition to the hospital.

STATE COMPENSATES

The State of Orissa, India, has decided to pay compensation of more than Rs. 1.07 lakhs ($14,285) for the reconstruction of four churches damaged by a violent mob at Berhampur last November.

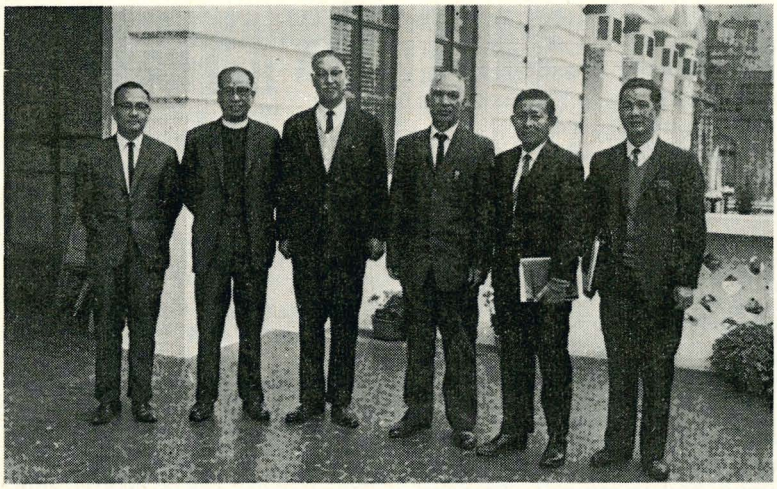
Of the total amount Rs. 29,000 has been earmarked for the Baptist Church, Rs. 30,000 for the St. Stephen's Church (Church of India), Rs. 28,000 for the Roman Catholic Church and the balance for the Telegu Baptist Church.

These appropriations were included in the State's second supplementary budget which went to the State Assembly on 23 March.

NOT THE FIRST

Our attention has been drawn to the fact that the South-East Asia Radio voice, to which reference was made in our June issue, is not, as stated, the first Christian radio station serving South-East Asia.

The Far East Broadcasting Company, an exclusively Christian missionary body, has been on the air since 1948 and has been serving South-East Asia since the early 1950's. It is based in Manila, Philippines.



Delegates from South East Asia (Malaysia, Philippines, Taiwan, Indonesia, Thailand) at the Annual Meeting of the Chinese Christian Literature Council in Hong Kong.

A MEMBER OF THE CONGREGATION READ THE SERMON !

A new missionary had an experience of a typical evening Baptist service on a *sitio* (small farm) in Brazil.

This one was just outside Umuarama. The meeting was timed for the usual hour of 8 p.m. Members of the Umuarama Church were carried to it in two Volkswagen Kombies. It was pitch dark by the time they arrived at the farm, but there were already about 30 or 40 people waiting, sitting on chairs outside the wooden shack, which was the farmhouse.

One missionary showed a filmstrip with commentary by means of his battery-operated projector, and the rest of the meeting was conducted under the light of a very smoky paraffin lamp.

The missionary preaching could not see the congregation beyond the light of the flickering lamp.

In a further service at a place called Mirante there were 45 people present. This service was held at mid-day and the people had walked considerable distances under the hot sun. The service was held in a room attached to a travellers' hostel. It was so crowded that people stood up at the doors.

The missionary had a fully prepared typed sermon. He preached standing behind a small table with three men standing on the left and one on the right. Unfortunately, the man on the right could read very well and bent his head to see the sermon. His reading became so intent that the missionary felt inclined to ask him to carry on and deliver the sermon!

Plea for Help

A man walked for ten days in order to bring a petition to the United Mission Hospital at Tansen, in Nepal. The man was suffering with leprosy. The petition came from a village where no one had escaped this dreaded disease.

The plea was for help to alleviate the suffering and to tackle the problem of leprosy, which not only disables and disfigures, but exiles the sufferers from the community and often denies them of a livelihood.

Hong Kong Cour Industrial M

"Industry is shaping the whole of our lives. Not only is this true for factory workers, but everything in Hong Kong is affected: transportation, standard of living, family relationships, young people's attitudes, the way people think. Industry affects the quality of life. Therefore the whole Church must be concerned with it."

These were the words of Margaret Kane addressing the ministers and professional church workers of the Church of Christ in China in Hong Kong.

Miss Kane, an industrial chaplain for eight years with the Sheffield (England) Industrial Mission, has come to Hong Kong at the invitation of the Christian Council. For several months she has been looking into the local industrial situation. Mr. Jonathan Lau of the Council staff has worked with her on a half-time basis.

On the basis of their investigations they are convinced that industrial mission is feasible here. Miss Kane has agreed to stay two years to get it under way.

DICARWS STEP UP FAMINE

When the World Council of Churches' Divisional Committee on Inter-Church Aid, Refugee, and World Service met recently, it approved an allocation of £35,714 to help the National Christian Council of India (N.C.C.I.) to expand its emergency measures for helping famine victims in Bihar state.

The Rev. Graeme Jackson, Asia secretary, reported that the famine situation in some parts of India was worse than it was twelve months ago when the W.C.C. appealed for £1,071,428 to finance a five-year programme for striking at the root causes of hunger in the sub-continent.

...cil Strengthens ...ission Effort

A flexible, broad-based approach, rather than a denominational one, seems best suited to the situation. It is mission in the wider sense rather than strictly evangelism. It is getting people to think seriously about relating the Christian faith to industry, to examine the contribution faith can make in the world.

It begins with the needs and concerns of people, perhaps money or a sense of injustice or a feeling that nothing can be done to improve their lot.

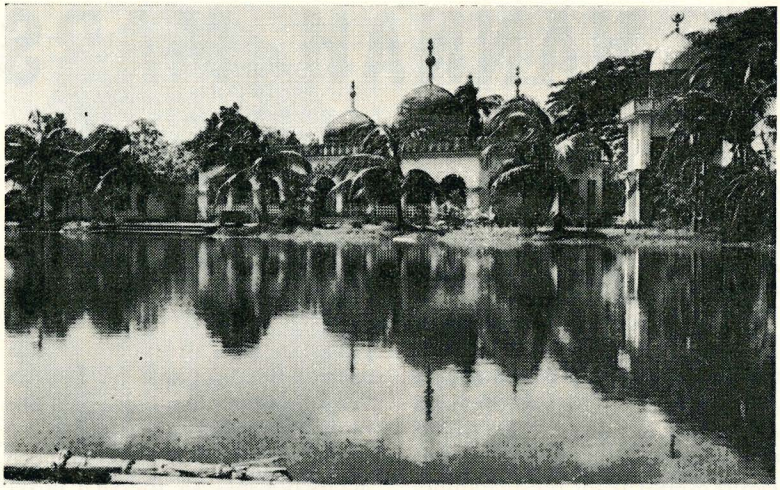
It involves the Church in the whole social milieu, "changing a whole atmosphere so that people may see Christian faith as a possible choice".

Industrial mission is not totally new to the Church in Hong Kong. But the Christian Council proposes to encourage and strengthen what the churches are already doing. In the process Chinese will be trained to assume the leadership of the mission, and Christian laymen who hold responsible positions in industry will be more actively involved, along with non-Christians having similar concerns.

...HELP FOR INDIAN ...VICTIMS

He added that 30,000,000 people in Bihar did not have enough to eat, and that to meet the emergency the N.C.C.I.'s programme there was being expanded. It would spend £89,288 on food distribution and £10,714 on medicines.

Mr. Jackson asked the divisional committee to authorize a grant of £35,714 from funds sent in response to the special appeal. This was approved. The committee, noting that two-thirds of the £1,071,428 requested was in sight, called on the churches and their agencies to renew their efforts to raise the full £1,071,428 so that the programmes could be fulfilled.



(Photo N. B. McVicar)

A mosque in Barisal, East Pakistan.

TWO HUNDRED WERE TURNED AWAY

Missionaries at Upoto, Congo, have been faced daily with crowds of would-be students surrounding their home. Many of these young people, desperately seeking places in the secondary school, have had to be turned away.

Of 240 pupils in the primary school who took the entrance examination, only 40 could be admitted to start upon secondary education. The majority were obliged to return to their villages feeling disillusioned and disappointed that the opportunity for higher education and subsequent employment would never be theirs.

Overwhelming Need

The need for teachers in Congo today is an overwhelming one. Many a pastoral missionary finds himself employed in education because of the desperate shortage of teachers.

There is a great need for educated Christian Congolese leaders to serve their own developing country. Such are required to work in the schools and hospitals, towns, and plantations.

Many who have passed through the Christian schools are proving to be a tremendous influence, but in Congo today there is an urgent necessity for so many more.

To Serve in Dacca

Mr. Paul Biswas, a Pakistani Baptist, has returned to Dacca after serving for some years with the Presbyterian Mission. He is a convert from Islam and so will be a valuable member of staff, having an extensive knowledge of both Islam and Arabic.

Mr. Biswas will work at the Pastor Training School and also at the reading-room.

Many students visit Regent's Park Hall, the newly decorated and partly re-equipped reading-room. There is therefore great opportunity to witness to those who will hold positions of responsibility and authority in the Pakistan of tomorrow.

HANNAH MARSHMAN

PART II.

By B. W. Amey

THE missionary settlement at Serampore had much in common with the Moravian system, but in one major aspect it differed. The Moravians appointed a housefather whose word was law. Carey refused this position and from the beginning there was a rule that all brethren were equal and had an equal vote in everything.

As the gulf of age and experience widened between the triad and the younger missionaries friction arose on account of this principle.

Key Figure

In this situation Hannah Marshman was the key figure and entries in her journal show how she endeavoured to maintain Christian relationships in an atmosphere of criticism.

On one occasion she writes: "Felt grieved by hearing an unpleasant sentence spoken by a member of the family. May I learn from this to keep my tongue as with a bridle, that I offend not either in thought, word or deed".

Another time her words became a prayer, "May it be my end and aim in all I do or say, to live peaceably with all who hide ten faults before I mention one" and when some new missionaries arrived from England in the 19th century equivalent of "mini-skirts" she can only record, "The dress of these new sisters staggers me, but God looketh at the heart, no doubt they are like the King's daughters all glorious within".

From another entry it is clear that her faith in the overruling power of God triumphed in this as in all situations. She writes "Lord I appeal to thee. It is unpleasant having to please so many persons. I have been accused today of things I never thought of, such sentiments and ideas never came into my heart, but perhaps they might, had I not been accused of them, therefore I will look upon this trial as a blessing in disguise".

However critical and unkind the family were at times they needed to be fed and on 13 October 1804 Hannah Marshman wrote home to a friend in Bristol a long description of the domestic arrangements at Serampore. She gives a graphic description of how the tea was made, how "in every dinner we expend four very large dishes of boiled rice piled up on a heap, four dishes of curry, three or four joints of meat, sometimes eight or nine large fish, seven or eight dishes of vegetables from our own garden, three tureens of soup with bread".

No Sinecure

Providing for a family of sixty was no sinecure, and such were her organizing powers that, "we scarcely ever sit more than twenty minutes at breakfast or tea".

The behind the scenes preparation involved handling staff who, on account of their caste, refused to undertake certain jobs with a vehemence that make twentieth century demarcation disputes look child's play.

But Hannah Marshman was not only canteen manageress she was also housemother. Her journal records how on a number of occasions orphans were placed under her care and an entry of 14 February 1805 reveals how seriously she faced her task. "A little orphan placed under my care. It seems as though God had said, 'Take this child and nurse it for me'. I will endeavour to train her up in thy fear, and may she be thine in the day when thou makest up thy jewels."

A similar entry appears a month later, "Received under my care two motherless infants. I will endeavour to train them up for God".

Schoolmistress

To the tasks of canteen manageress and housemother Hannah Marshman added that of schoolmistress. On 1 May 1800 Mr. and Mrs. Marshman opened two schools for Europeans in Calcutta and on 1 June they opened a vernacular school for native youth. The pupils learnt to read and write Bengali and English, the rudiments of history, geography, astronomy, etc., and, always most important in the judgment of the Serampore missionaries, "the first principles of Christianity".

In 1798 Joseph Lancaster opened his school in Borough Road, London, which was soon to set the system of education for the period. Under the Lan-

casterian system monitors were selected from the pupils to teach other pupils what they themselves had learnt. This system of mutual education enabled one master to supervise several classes of children. Lancaster's own school grew swiftly from 100 to 1,000 pupils.

Our missionaries kept pace with modern educational methods and Marshman drew up a scheme for the extension of the Lancasterian schools among the heathen. In all this swiftly developing educational work Hannah Marshman played an important part and she loved it.

She Liked Teaching

She writes, "To me there is no employment equally pleasant with that of teaching children, it is delightful beyond description, particularly when the little creatures are attentive to the instruction given"!

Her thoughts on this work reveal again her Calvinistic approach, when it seemed that another missionary might supersede her, "I have beaten the track and laid something of a foundation, and now if God should see fit to take from me my stewardship, and give it to another more worthy, I must submit".

In all her work Hannah Marshman never forgot to be mother to her own children, and on the fourteenth anniversary of her wedding records, with typical allusion to God's sovereignty, "God has given me eight children, taken four of them to himself and allows me the other four for a certain time, how long is known only to him".

Something of what was involved in motherhood in the pre-Victorian era is shown by her entry of 18 October 1805, "And now I have the arduous task of weaning my little Rachel

Hannah Marshman.

before me. I pray thee to carry both me and her through this trial". On the 24th she writes, "How shall I praise thee O Lord for thy goodness to my little one at this critical time. I hope the worst is past, and that she will not be injured by the change". (Rachel was born on 15 August 1804!)

Concern for Children

Often the children are referred to in Hannah Marshman's diary and the spiritual struggles of six-year-old Susan make strange reading today. When John was 9 and Susan 6, their mother wrote, "Had much serious conversation with my dear John. Susan has an increasing sense of her need of a Saviour".

The entry of 20 August 1805 is a *cri de coeur* still heard, "The greatest pleasure parents can have in this world is the conversion of their children, for this I pray, I hope, I long and wait".

May we not say that as canteen manageress, housemother, schoolmistress, mother and wife Hannah Marshman played a part in the history of India as important as any others among the early missionaries.

Her son, John Clark Marshman, brings his great *History of the Serampore Mission* to an end with this tribute to his mother. "On the 1st March 1847, the widow of Dr. Marshman was removed by death, at Serampore, at the advanced age of eighty. She was the last survivor of those who assisted at the formation of the mission 47 years before, and the sum which she was enabled to contribute personally to its support fell little short of the contributions of her husband.

"She fully participated in all his feelings of devotedness to the missionary cause, and gave him the most important assistance in all his plans of benevolence. She possessed a strong mind and a sound judgment, and nothing was ever known to ruffle her temper. The peculiar amiability of her disposition secured her the esteem of Dr. Marshman's greatest opponents."

DUTCH BISHOP'S APPEAL

Multiple use of church buildings should not be regarded as an emergency measure but must be accepted as the norm in planning future church structures, Mgr. J. W. M. Bluyssen, the Catholic Bishop of Den Bosch, has stated.

In an appeal to both Catholics and Protestants, the Bishop suggested that the same building could be used by different denominations. It might also serve secular as well as religious purposes.

Because of the rise in the cost of construction, no building programmes could be drawn up this year by some dioceses in Holland, he reported.

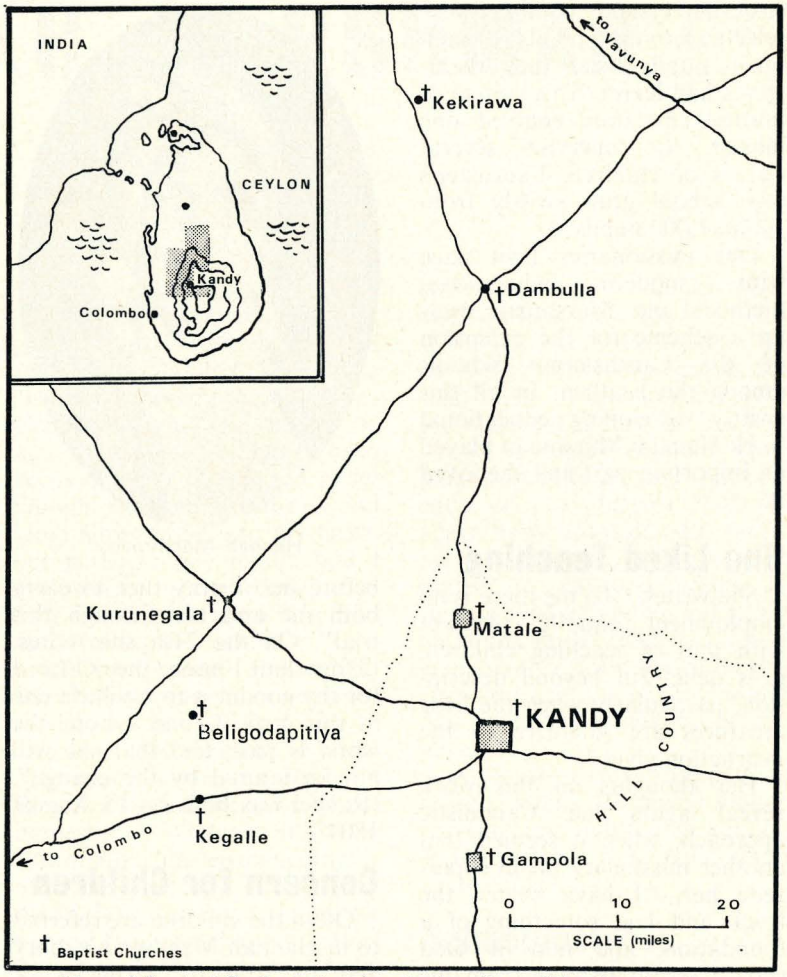
The Bishop said it was time to ask seriously whether there is any justification for building churches that will be used only for worship services. He suggested that the same edifice might serve for social and cultural purposes.

Baptists in Central Ceylon

PART II.

By

George R. Lee



Map of Central Ceylon, showing the location of Baptist churches.

RECENTLY, as one of our church members moved to a town where there is no Sinhalese congregation, we asked a Baptist family in a neighbouring town to contact her. Almost immediately we heard from her of the encouragement this family had given her, and of how she had been able to take some friends to their home.

Another Baptist layman, in an isolated village, has held together the two or three Christian families, gathers them for worship, and instructs the seventeen children in Christianity. When we have laymen of this calibre, we have no need for despair.

Will you pray that God will raise up many more such key laymen who will bear effective, sacrificing witness in every part of Ceylon. It is in this way that the Church spreads.

Within the Kandy Grouping Scheme there is opportunity for strengthening the fellowship between Christians and enlarging the vision of the local church. There is a regular interchange of pulpits and from time to time the church officers and pastors meet at Committee level to plan the work and witness of the area.

At one such meeting we decided to arrange a quarterly Conference for the young people, held at the different churches in turn.

The first Conference, which took place at Matale, proved successful in every way. Each church was well represented and the young people from each group were enriched by fellowship with the others. Through addresses and group discussion the theme of "Christian Behaviour" was considered.

We trust that as a result of this and future Conferences our young people will not only be strengthened in their Christian living, but will also catch the vision of the contribution they can make in this large Grouping Scheme. As they see the opportunity and responsibility

of the Church, may they be led out into joint evangelistic effort.

The pioneer Baptist missionaries penetrated into many isolated rural villages of this area, at that time involving long treks along narrow and difficult paths. We have been amazed at some of the locations of the ex-Baptist schools, well off the beaten tracks. In many cases these missionaries saw very few results for their labours. Yet the seed was sown and communication established.

Now that Christianity is no longer associated with the ruling power, nor with employment in schools, there is less prejudice towards it. Those who have an interest can study it with open minds.

We have received a number of replies from cards given out with tracts, particularly in Sinhalese-speaking areas. In returning the cards, one or more of three requests can be made. Those requesting a Bible Correspondence Course are put in touch with "Back to the Bible".

Others asking for Bible portions receive S.G.M. and other literature. The majority of replies fall into these two categories, but there is a good proportion who also ask for a personal visit from a Christian.

The opportunities for evangelism are limitless. The limits are within ourselves. We are appealing to you to move these limits by your prayers. You cannot increase the missionary strength because of the limitation of visas.

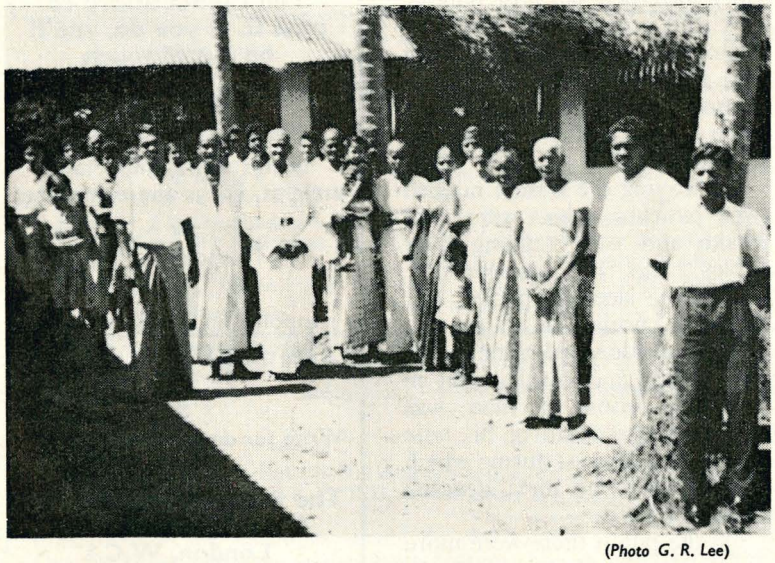
But you can pray to the Lord of the Harvest that He will send forth national labourers. Pray that men may receive a definite call to the ministry and may be enabled to overcome any barriers which prevent their answering it.

Pray that laymen may be missionaries wherever they go.

We need your financial support, for the work is often limited for lack of funds.

Equally, we need your prayers that the local church may learn to give in a self-sacrificing way.

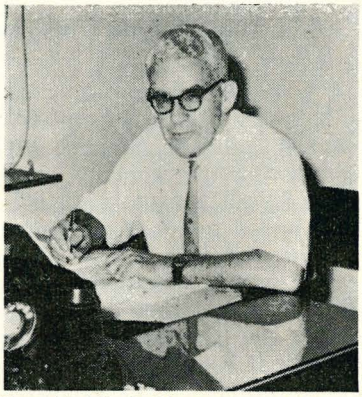
We need your prayers now. Even more, we need those who will take it upon their hearts to pray regularly for Ceylon, in the sure confidence that the Christians here will be so fired by the Holy Spirit that they will give time, talents and material wealth for the extension of Christ's Kingdom in this land.



(Photo G. R. Lee)

Part of the congregation of Beligodapitiya Baptist Church.

THE CHINESE CHRISTIAN LITERATURE COUNCIL-contd.



Rev. H. W. Spillett, General Secretary of the Chinese Christian Literature Council.

We therefore aim at encouraging original Chinese writing, and hope that in time the present small band of gifted Chinese Christian writers will so increase that the proportion of translation will drop sharply.

The Council's books are sold in those areas outside of China where there are Chinese people, mostly of course in Hong Kong and South East Asia. Prices are kept low by the policy of meeting a proportion of the production costs from separate funds. The Council is therefore non-profit making and strictly a "charity". Without the generous giving of Christian people all over the world this form of Christian service would speedily founder. We believe the local Churches are beginning to realise their responsibilities here and we hope that local giving to this work will increase.

The Council has now moved to new offices in the Christian Centre, Kowloon. Here are grouped a number of Christian organizations associated with the Hong Kong Christian Council.

KIMPESE NIGHT-LIFE

By Margaret Pearce

Mrs. D. PEARCE describes what happens at night in the Institut Médical Evangélique, Kimpese, Congo.

AS a physiotherapist, I am rarely needed in the hospital at night, but tonight, after supervising the students' study time, I went back to see a man who had a major operation on his throat this morning. As he woke up he was frightened to find that he could no longer speak, and made frantic signs to show that he was in pain.

His brother, getting confused, tried to reply in sign language!

Working with the staff nurse I made the patient breathe deeply and cough, turned him over, and made him as comfortable as possible. We explained what we were doing, showed the relatives how to help, then left him to rest for a while.

Asleep on the Floor

Most of the patients were sleeping, with their helpers asleep on mats under the beds. A nurse was going round quietly, doing dressings, giving medicines, and checking on the other patients who had operations today.

Further down the ward a teenage boy was turning restlessly, recovering consciousness after falling out of a mango tree last week. His elderly parents had a difficult journey, arriving here two days after the accident, and we are worried that his thrashing about would do further damage to his fractured leg and shoulder.

I promised to speak to the doctor about this tomorrow, and the boy, Augustin, woke up enough to shake hands with me.

Opposite him was Pedro, a boy who received severe burns to his head and arms a month ago, in an explosion which killed his brother. He has been brave, sensible and co-operative, and always remembers to thank the nurses for any treatment they give him, however painful. He finds he can sleep if he lies on his tummy, supporting the weight of his head on his chin, and tonight he looked almost comfortable.

Death

Anxious parents brought in a sick baby, since there was no more room in the Medical Ward. The child died while a bed was being prepared for it, and the doctor arived in time to certify death, and to send the parents away with their sad little bundle.

A staff nurse came to ask the doctor to see another patient who had been admitted to the Orthopaedic Ward. This seemed to be a busy night, but no more so than usual.

On leaving the ward I noticed two patients who were still awake and were reading their Bibles, and in the corridor, among the sleeping bodies, one man was kneeling in prayer.

From a side ward came noises of laughter and revelry, but in a nearby room a man was mourning the death of his wife after a long illness, during which he had been the most devoted nurse.

On the porch there were more people sleeping, lying in rows on their mats, rolled in blankets, for we do not have adequate accommodation for all our outpatients. I picked my way through mud and wet grass, avoiding the maze of drainage ditches, and on my walk home enjoyed watching flashes of lightning over the hills on the horizon, and the superbly starlit dome of the sky.

I would like you to add this to the picture you are building up of Congo, that it may help you to pray more urgently for the work here, this country and her people.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(Up to 13 June 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Anon., £3 3s.; Anon., £6; Anon. (in memory of their dear sister), £2; Anon., £4 4s.; Anon. (in memory of Dr. J. MacBeath), £2; Anon., £5; Anon., £2; Anon., £5; Anon., £10; Anon. (in memory of Dr. J. MacBeath), £1 10s.; Miss A. M. Miller (Indian Famine Relief), £25; Anon., £1; Anon. (India Famine Relief in Bihar) £5; C.A.M., £1.

Medical: A Pensioner, Rossendale (Berhampur Hospital), £1.

Women's Appeal: Anon., £32; Anon., £1; Anon., 2/6.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
May				
1	Mrs. J. Taylor, Lancashire	200	0	0
1	Miss M. Williams, Liverpool	1,200	0	0
1	Mrs. E. McNally, Sheffield	200	0	0
1	Miss M. R. Betteridge, Buxton	100	0	0
1	Mrs. F. Lister, Somerset	1,000	0	0
2	Miss W. L. Batterbee, Cambridge	50	0	0
4	Miss G. I. Widgery, Wellington	100	0	0
2	Mrs. E. M. Barber, Golders Green	25	0	0
4	Mrs. M. S. F. Smith, Leigh-on-Sea	30	0	0
8	Miss L. M. Rowlands, Tenby	1,204	13	6
8	Miss R. E. Burston, Worcester	679	6	6
8	Miss N. Pickard, Barnstaple	50	0	0
16	Mrs. M. E. Griffith, Worthing	150	0	0
18	Miss M. E. George, Pembroke	100	0	0
22	Miss E. E. Grant, Leicester	25	0	0
June				
1	Miss G. A. Smith, Worthing	100	0	0
2	Miss A. E. Rose, Trowbridge (Medical)	15	0	0

Missionary Record

Departures

26 May. Dr. and Mrs. M. Saunders and two children for Vellore from Venice.

2 June. Miss G. MacLean for Delhi, India.

Arrivals

20 May. Miss E. N. Gill from Brussels after language study.

29 May. Miss M. Hitchings from Lotumbe, Congo.

29 May. Mr. C. Taylor and son from Lukolela, Congo.

30 May. Miss A. S. Binns from Barisal, E. Pakistan.

31 May. Mr. & Mrs. J. B. Whiteley and daughter from Brussels after language study.

5 June. Rev. P. R. and Mrs. Green from Balurghat, India.

Engagement

The engagement of Mr. M. Woosnam, of Ngombe Lutete, and Miss I. E. Dunn, of IME, Kimpese, has been announced.

(Based on the Prayer Calendar)

This month we are asked to pray for the Church of the Upper River Region of Congo.

This is an area which has suffered severely because of the rebellion and people are still coming out of the forests after hiding in them for many months or years.

Church buildings have been destroyed or looted, church funds stolen, and, in some cases, pastors, evangelists, and leaders killed.

Miss L. M. Fagg and Miss D. West have returned to Yakusu and are helping to re-establish the work of the hospital and dispensaries, but there is urgent need for a doctor.

The Rev. R. F. Richards has begun at Yakusu the work of the theological training which was formerly at Yalemba.

Kisangani (Stanleyville) has also suffered severely as a result of the rebellion and there are many starving people in the town (see article in this issue). The work of the Protestant University is going well.

At Upoto there is a shortage of staff. Pimu Hospital is the only one within a large area.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

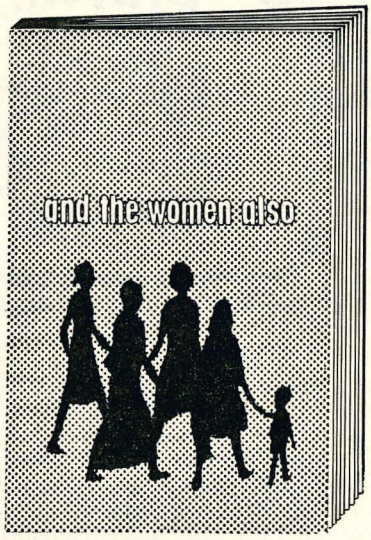
General Secretaries:
Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

Order now before stocks are exhausted



AND THE WOMEN ALSO

A Century of Service
in the cause of Overseas Missions

compiled by

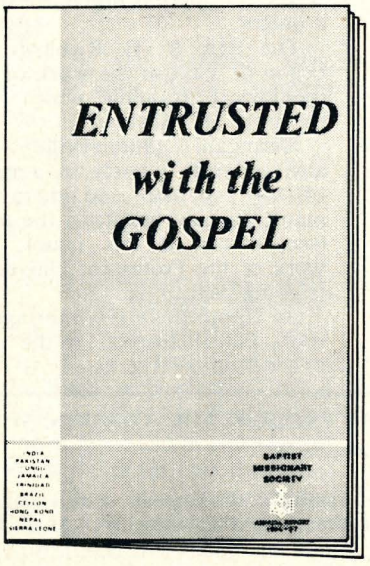
ELIZABETH M. PAYNE

Price 5s. 0d.
(postage 6d.)

This book has been issued in connection with the Centenary of the Baptist Zenana Mission and tells the exciting story of the work accomplished by women missionaries through that Mission and the Baptist Missionary Society.

Obtainable from : **THE WOMEN'S DEPARTMENT,**
BAPTIST MISSIONARY SOCIETY, 93 GLOUCESTER PLACE, LONDON, W.1.

NOW ON SALE



ENTRUSTED WITH THE GOSPEL

the illustrated annual report of the Baptist Missionary Society for 1966/67

Contains full information about the Society's activities in ten lands during the past year.

Price **one shilling** (postage on individual copies 6d.)

From **THE ASSISTANT HOME SECRETARY,**
BAPTIST MISSIONARY SOCIETY,
93 GLOUCESTER PLACE, LONDON, W.1.

Copies may be obtained on a sale or return basis

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich-Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

September 196

6d

WHO WILL FILL THE GAP?

DURING the course of this year the Society has lost by death two of its young missionaries.

Mrs. Janette Joy Taylor (née Brown), aged 27, died at Mbandaka in Congo on 24 May. She had given birth to a child a month earlier, and had only served, with her husband—Mr. Cyril Taylor—in Congo since August the previous year.

After six years of preparation, this young life—with such promise—was permitted but nine months of witness in Congo.

On 27 June 1967, in the early hours of the morning, the Rev. David Allen Claxton, aged 28, was shot and killed by armed raiders trying to break into his home in Kisangani. He had spent but three years serving Christ in Congo.

From Early Years

He had felt called to missionary service from early years, and had well prepared himself for that service, being a graduate of both Nottingham and Manchester Universities.

His own and his wife's unswerving sense of call had enabled them to endure the troubled situations which faced them when they arrived in Congo, which included a number of evacuations and temporary postings because of the situation in the Upper River Region.

Twenty-one months after arriving in Congo he was able to take up the work in Kisangani to which he had been designated.

He quickly won the confidence of the local church leaders and was instrumental in healing a long-standing rift in the Kisangani Church.

In the absence of an ordained Congolese pastor, he was elected head of the church work of the station, the first missionary to hold such a position since Independence.

Dangers of Missionary Service

The deaths of these two young missionaries are reminders of the continuing dangers of missionary service and the deep-rooted dedication of our missionary colleagues.

The world would consider their deaths as wasted lives. We who have the eternal hope know that God's purposes will be accomplished even through these seemingly tragic events.

This is not the first time, and neither, we fear, will it be the last time, that young missionaries have died.

The Congo Mission is sacred to all Baptists because of its early cost. The challenge of "Africa for Christ" which was sounded throughout our denomination at the beginning of that Mission led many young people to offer their lives gladly for His sake who redeemed us.

In the first forty years of that Mission sixty young men and women died in Congo, but they —like Mrs. Taylor and Mr. Claxton—died not in vain. Because of their sacrifice, today there is a living Church in Congo—a Church that has already endured a great deal of persecution and suffering, much of it in recent years, for the sake of its Lord and which today is engaged in an attempt to win the whole of that troubled nation for Christ.

That Church needs more missionary help. Who will take the place of those who have died? Who will fill the gaps in missionary ranks? Who will respond to Christ's call and help the Church in its hour of need?

COVER PICTURE

A class in the open air at Salamatpur School, Palwal, North India.

(Photo: E. G. T. Madge)

THE DAY THE MOVIES CAME TO DRY GULCH CITY

By Frank S. Vaughan

JUST like the Far West nearly every town here in Brazil is called a city (sometimes: a "little city"). Carajá is one such town.

We had travelled two hours from Goioeré when I first sighted the town. If David had not applied the brakes we might have missed it.

David Doonan is the B.M.S. missionary for this area. I am working with him for three months gaining orientation before starting in the district of Cascavel (Cascavel means a "rattle-snake").

We stopped outside a street bar. "I wonder if the owner would let us use some of his electricity this evening", said David. "He has a private generator in a shed at the back." We went in and met the proprietor, a sallow-faced man of about 23 years. He listened without expression and then nodded. From behind the counter he produced a bundle of wire which he offered for our use, about 50 yards of it: I was amazed at the man's co-operation.

It was not difficult to rig up the line from a light socket to a wooden pole across the road where we intended to park the kombie that evening and erect the film projector on top.

The owner of the adjacent "hotel" agreed that the wall facing the road would be an excellent support for a screen—if he shut the door. Later, he produced two white sheets, a hammer, and some nails to show that he was serious.

By the time we had completed the arrangements several bar customers were interested and many children excited. Not surprising really when you consider that Carajá is a one-street town with a population of under 1,000 and very few diversions. There are three street bars and one small stretch of sand called a bowling alley. This is where the cowboys and coffee farmers gather to gamble their money. Most of the people in the town had never seen a ciné film before.

We thanked everyone for their kindness and drove off for a meal in the home of the leader of the Baptist congregation of Carajá.

At 7 p.m. we returned and linked up the electric power source with a record player and a loud-speaker. In a few minutes the small group of people had become a crowd of 250. They watched three films on the life, the death and the resurrection of our Lord Jesus Christ.

(continued on page 140)

(Photo: A. D. Miller)

Rev. Arthur Elder visiting a Brazilian Christian family in Paraná State.

A Christian nurse at the Baptist Mission Hospital, Chandraghona, East Pakistan.

CHANDRAGHONA

By Mary White

Sister Mary White has now returned to Chandraghona in East Pakistan. She wrote this article at the end of her recent furlough.

SPEEDING down the motorway, comfortably seated in the bus, I was reminded of other bus rides, at almost the same speed, but with considerably less comfort, on the road between Chittagong and Chandraghona, in East Pakistan.

As the hills appeared in the distance I could almost imagine I saw the white roofs of the Leprosy Home which mark the first glimpse of Chandraghona. On either side of the road, I seemed to see the tender green of the growing rice and the bamboo shacks which serve as homes or shops.

I have made that journey several times, seated at the back of the bus where about five seats are reserved for women passengers. Usually, I am given the privilege of sitting in the corner seat, as this has the advantage of having a small wooden partition in front of it. This does not allow much room for one's feet, but does ensure a minimum of breathing-space, however overloaded the bus may become, and does separate one somewhat from the fish, goats, chicken, or whatever the other passengers may have as their luggage.

As the bus jerked to a standstill, I was brought back to the present, thankful that at the bus stops in England, the blind and lame do not have to gather, hoping for a copper or two from the passengers.

This was the last of my journeys around England and although this had been a shorter furlough than usual, it had been a very happy one. As I laid aside my deputation notes and visual aids, I looked again at some of the coloured slides and wondered what the future holds for these friends whose pictures I have been able to show.

There was Renu Talukdar, recently baptized, for whom we have high hopes that she will eventually be able to take over responsibility for the Nurses' Training School.

Another baptismal picture was Milon, the young man who is being trained to take over some of the business side of the hospital work.

Among some other leprosy patients, Chikenkala's smiling face greeted me again. She has had to have both her feet amputated but was determined to be baptized by immersion, although we felt that, in her case, some other form of baptism might have been permissible.

I looked again at the slides of the student nurses. Some would have left us by now. Others would be doing their best to grapple with lectures and examinations in English, which are required by the Pakistan Nursing Council. How we long that they may realize that the Christian life is a constant learning and growing in grace and knowledge.

I looked again at the faces of Miss Hur and Mr. Binodhe Bhose, our trained evangelists, working patiently and faithfully to proclaim the Gospel among the patients, so many and so various, yet so alike in their suffering and their needs.

I put on one side the pictures of the preliminary work for the new building, knowing that the structure is now slowly but surely taking shape, thanks to the prayers and generosity of our many friends.

What will be the shape of our work in the future? We are doing all we can to hand over the work of our hospital to our Pakistani colleagues, so that in time they will no longer need us. But, for the present, they still need the help that we are able to give.

In the uncertainties of the future, we must seek to know more fully God's will and purpose for our lives.

We give thanks for the past, but we know that God has always something better in store for us. In our journey into service for the Master, we never arrive. There is always so much more to learn, so much more to accomplish, as we seek to minister to others and as we ourselves come to understand more fully His words, "I am come that they might have life, and have it more abundantly".

RELIEF WORK IN GAYA

By Wendy J. Powell

The rains have now come in Bihar. This article describes relief work immediately prior to the end of the drought. The period before the new crops grow will be a very crucial one . . . and in the interim many millions will continue to go hungry or receive help through relief schemes.

MOST of you know by now that at the moment I am largely engaged in relief work. It seems that many people do not really know what happens to their grain and food when it gets here, and it is difficult to imagine how it is distributed and so on. So here is an account of one of the ways people are being fed.

Four o'clock. The thermometer says 107°F. on the veranda and to step out of doors is like stepping into an oven. The cooks have been at work since mid-day and there are tubs and baths and pans full of porridge. Yesterday it was cooked with milk; today it has been made into a savoury Indian dish with the addition of fried onions and spices to the boiled whole wheat.

There is nobody in sight, but a long line of dishes and saucepans tied up in a cloth stretches from the gate, laying claim to places in the queue for those who are sitting in the shade waiting for the gate to be opened.

Trouble

At first, we had a lot of trouble at the gate as everyone tried to push in first, and several children got hurt from being squashed against the iron gate, but now everyone realizes that all get fed, and they see the advantage of a nice tidy queue. It reminds me of my childhood, keeping a place in the queue at the greengrocers for oranges on green ration cards!

At half-past four the arrival of the register-keeper (me) is greeted by a wild scramble to stand by the appropriate bundle, and possibly also a song from the children. One day they had whiled away the waiting period by making little houses from twigs and leaves decorated with flowers.

Gruelling Task

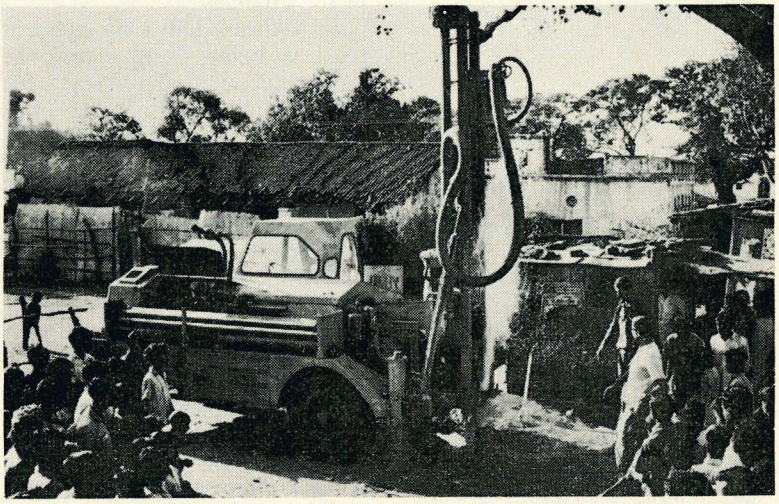
Now begins the gruelling task of sorting out stories. One child comes alone with a card for four people. His own name does not appear to be in the register and he does not recognize any of the four names listed under his card-number. How has he acquired the card? Has he picked it up somewhere?

We sit him down at the side, and half an hour later an enraged grandmother and two other children appear, accusing us of all sorts of crimes, and especially of not believing the boy.

On the other hand there was the lady whose conscience so troubled her that she confessed of her own accord to registering the names of three fictitious children.

The rules by which we receive American grain say that all the beneficiaries except those who are ill must consume the food on the premises. This creates lots of problems. After all what mother wants to bring three small children out on a broiling afternoon to eat porridge when by claiming they are ill she can take it home and feed them in comparative comfort?

(*continued overleaf*)



(*Photo: W.C.C.*)

Well-drilling equipment, provided by Inter-Church Aid, in action in a village in Bihar, North India.

And we are only supposed to give to four beneficiaries per card—i.e. per family, unless an older married child can get a separate card—so that in the bigger families do the other children go without, or do the fortunate ones smuggle half their portion home to share? Our rule-keeping is tempered in some cases with sympathy for these problems.

Our centre is only for women but we turn a blind eye to the old lady who has a bed-ridden husband and shares her portion with him at home. And a great many of the claims of illness are true. In fact, we have had to send several obvious cases of smallpox home.

Past the ordeal of the register and with the number of people to receive clearly marked on the card at the appropriate place, the queue resolves itself into lines sitting in order like they must have done for the Feeding of the Five Thousand. (We have a great deal of sympathy for the disciples. It takes us three hours to feed four hundred, and were all those crumbs caused by people who grumble at the way food is prepared?)

Metal Tubs

Then the volunteers, some teachers and students in training, start moving around with the metal tubs full of porridge. Three ladles full (six ounces) per person, and there was one lady who sat and ate her way happily through a plateful intended for four!

A lot of friendly advice is given at this time as the pastor's wife goes round making sure all is done properly. This child has sore eyes (many of them have), that one a dislocated wrist: arrangements are made for hospital visits or medicine suggested.

Some mothers are encouraged to feed their thin seven and eight months' old babies on the milky porridge; to others it is suggested that a daily bath would make the children more acceptable!

Sometimes there are complaints over the food, but on the whole it all goes down well.

Then sticky fingers—no spoons of course—are rinsed off and off they go again, to a night's sleep on a full tummy.

Centre

This centre is in Gaya town, and there are several similar ones run by various agencies with the foodstuffs provided by the National Christian Council Committee on Gift and Relief Supplies. At our centre we have also had some milk powder donated by OXFAM.

As you know, our work is not only in the town, and the conditions of the villages are much worse than that of the town. What are we doing, then, in the villages?

In Mahouli Dih a magnificent road is being constructed, the labourers getting wheat for wages. This will bring this isolated village in touch with the world and will be of lasting benefit as well as providing work and food in this lean time.

Constructing a road is a complicated business, of course, and though there is a road drawn on the map it has never been more than a footpath which is under water throughout the rainy season.

In one place the farmers have encroached on each side and it is only about two feet wide.

In another place a large tree has grown out and will have to be drastically pruned if not cut down. When the rains come there is a lot of water here which must be allowed to pass under the road to reach the fields on the other side.

In fact, as I write this, I have just come back from negotiating, with the help of Mr. Lakham Lall, who is in charge of all this work here, for the purchase of cement pipes of various appropriate sizes to take the water under the road. These pipes are very heavy and Mr. Lall has gone to find a lorry which will be big enough, and strong enough, to cart them out to the village.

At Vijay Nagar things have been more difficult. The villagers have built a very good well with help from B.W.A., but we have not yet been able to get any more work projects or free kitchens started. This is about to begin, though, and the pastor is due in Gaya today to discuss arrangements.

In a recent bad storm a great many of the stick and bamboo thatched huts blew down, and it may be possible to have brick and tile-making projects paid for with wheat, the materials to be used to build proper houses.

Other Activities

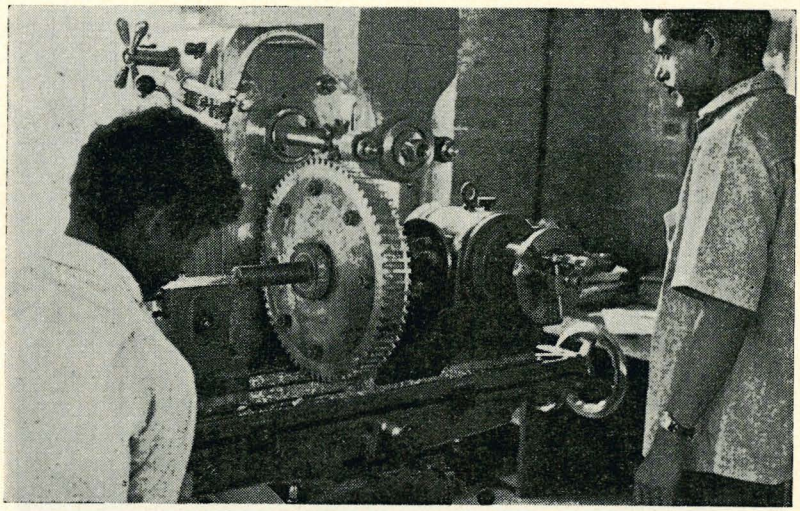
Lots of other things are going on too—empty grain bags, made of strong white linen, being turned into shirts and undies, the church compound being cleared of bits of brick and rubbish, work found for a few of the unemployed.

We are only a part of a vast system of relief work in which OXFAM, Care, Action for Food Production, and Government schemes are all working to ensure that there is as little suffering as possible. Arrangements

(continued on page 140)

TRAINING FOR INDUSTRY

By Stephen J. Bull



(Photo: S. J. Bull)

At the Ingraham Institute, Ghaziabad, North India. Gear cutting on a new milling machine.

IN countries with expanding industry there is a constant need for fully trained and skilled craftsmen and technicians to implement the designs of the engineer and designer. India with her increasing industrialization also requires people with skill, technical knowledge and ability to man her industry.

Having established the need for craftsmen and technicians, how are the young men of India to be trained for these positions? We may immediately think of the many Industrial Training Institutes and Polytechnics which are scattered all over India or the fine private institutions which have been set up in co-operation with other countries: Switzerland, Germany, America, Britain, etc., which are providing training for large numbers of people.

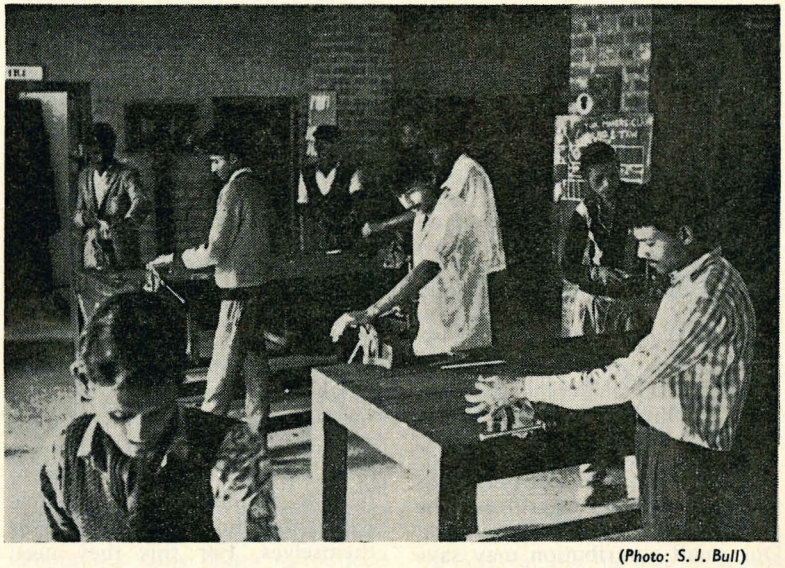
The Indo-Swiss Industrial Training Centre at Chandigarh and the Indo-German Production and Training Centre at Okhla, New Delhi, are good examples of the private institutions where training of the highest standard is carried out for the benefit of India.

There are also Methodist and co-operating Christian Institutions and High Schools, mostly in north India, but also one or two in the south, which are providing technical training. These institutions have varied backgrounds, but it is true to say that each one has a thriving programme providing the training required by the young people of India.

The Technical Department at the Ingraham Institute, Ghaziabad, is one of these training centres which was started some sixteen or seventeen years ago by the Rev. John Finney to serve the needs of that time.

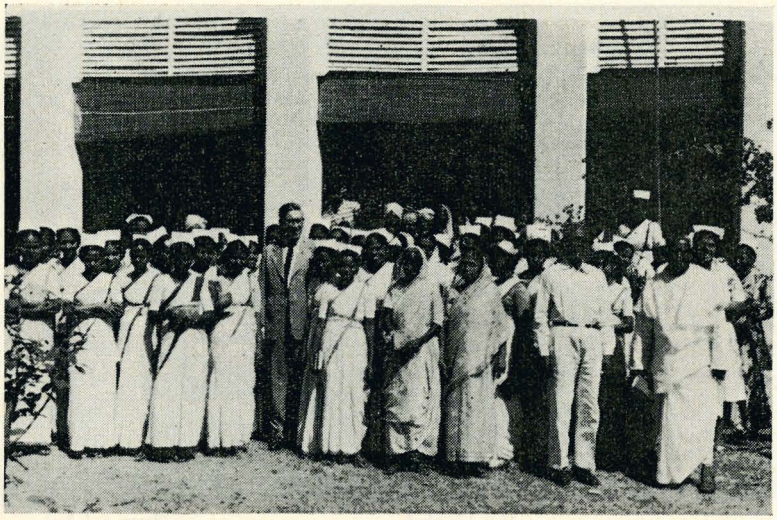
Originally it was to provide training for village boys to enable them to start up their own small workshops and to sell their products, useful items and

(continued on page 141)



(Photo: S. J. Bull)

First-year students working at their bench at the Ingraham Institute, Ghaziabad.



Nurses and other members of staff at the Christian Hospital for Women and Children, Berhampur, with the Rev. E. G. T. Madge, General Overseas Secretary of the B.M.S.

A DROP IN THE OCEAN

One case of poverty and starvation admitted to the medical ward at Berhampur Hospital was a small child aged one year and three months who weighed on admission only 6 lbs.

After two months in the hospital she has put on nearly 3 lbs. in weight.

Miss Christine Edwards, who writes about her, says:

"I am afraid that I get very angry these days hearing about all the waste of money in the richer and supposedly more civilized countries of the world. If only everyone could catch a glimpse of the situation out here, and in many other Asian countries, not just sitting back in a comfortable armchair and watching the television. That can be turned off and one's conscience cleared by an annual offering to a charitable organization; but if they could see it, and smell it, just as it is, it would remain in their minds for ever.

"I know that a lot is being done to aid the backward people of the world, but it is like a drop in the ocean compared to what there is still to do."

PROTESTANTS PLEASE NOTE!

Cardinal John Heenan of Westminster has announced that his See intends to set aside one per cent of its income from now on to help in the war against poverty.

"It may mean postponing building plans, but a time of peril calls for extraordinary sacrifices", he said. "No Catholic diocese is rich. Our small contribution may save lives of only a few poor children. But unless we give a Christian example, we cannot expect governments to listen to our voice.

"It is not only a question of rushing food to the starving", Cardinal Heenan said. "That is only the beginning. We have to provide training so that people will know how to provide for themselves. For this they need technical schools and, at first, trained people to guide them."

CHRISTIAN LITER
GRANTS FOR TI

A young Argentine housewife gets help in writing books for children; a Camerounaise is reading stories written by a fellow-countryman. A collection of Christian poems by a Ugandan is published in his language; another Ugandan is being trained in bookselling, and a Tanzanian in editorial work.

Writing centres are assisted in Pakistan and India. Ground has been broken for Japan's new Central Distribution Centre for Christian literature; books are now sold through an agency in Iran and Beirut.

These are some of the results of the "Food for Thought" campaign of churches around the world now entering its third year. This campaign is a combined effort of literature societies and other agencies on all continents. Each year for several days it examines the work of the Committee of the Christian Literature Fund. This year's meeting was held at Puidoux, near Lausanne.

The Fund Committee, composed of Protestant and Orthodox representatives from 16 countries, took action on 31 requests from Africa, Asia and Latin America. Grants and allocations of almost £178,571 were approved.

As a result of their actions, the following projects will be possible in 1967:

—a co-operative Christian literature development in Ethiopia;

—purchase of two electronic composing machines for a church printing house in Kenya;

WAREHOUSE B

Disused churches in Britain are often turned into warehouses.

In Cianorte, Paraná State, Brazil, the opposite has happened. A furniture warehouse has been converted into a church, and in it meets the Second Baptist Church of Cianorte.

TURE FUND MAKES REE CONTINENTS

—new books in Indonesian and some local languages;

—a development officer for the new Comision de Literatura Evangelica for Mexico and the Caribbean;

—a bookshop in the steel town of Durgapur, India;

—a centre for producing books in Bengali;

—training of writers and booksellers in Rwanda.

Since it began work in 1965 the Christian Literature Fund has concentrated on helping the churches of each country and their literature agencies to train local people, and strengthen publishing houses in which they will be employed. The development plans of the churches sent to the Committee have so far made it possible to grant or allocate funds to 46 projects, totalling more than a million dollars.

At this year's meeting the Committee decided for the next three years to concentrate on a smaller number of major projects, together with such experimental and survey work as was necessary. The Fund's mandate ends in 1970.

The C.L.F. Committee, which includes directors of radio and television institutions from Germany and Norway, welcomed a new consultant, Dr. Edwin Robertson, director of the World Association of Christian Broadcasting. "One thing becomes clear in the present situation," said Dr. Robertson, "we cannot make effective use of the mass media unless we co-operate and co-ordinate our resources."

COMES CHURCH

The building has two large steel roller shutters, open all the time on to the street. From the outside the building is not very attractive but the inside is quite satisfactory and houses the people far better than many of the normal wooden hut churches.

(Photo: W.C.C.)

A general view of tenements and new flats in Hong Kong. Your prayers are asked for the witness of the churches in that troubled city.

WORLD REPORT ON HUNGER

No one should now need reminding that thousands of people, many of them children, die every day as a result of starvation and malnutrition.

In spite of government aid, trade and technical assistance, and the continuing work of missionary societies, voluntary bodies like Christian Aid, OXFAM, Operation Agri and Voluntary Services Overseas, the gap between the haves and have nots in our shrinking world is widening.

The possibility of further widespread famine in the next few years is by no means a remote one.

World Report (1s.) has now been published and is full of compelling facts, figures, stories and photographs illustrating the massive scourge of world hunger. It is a popular version of the remarkable expert report, *World Poverty and British Responsibility* (S.C.M. 3s 6d) issued last year.

The Hungry Ones (S.C.M. 3s 6d) and *Servant of the Servant Church* (2s 6d) are study booklets about the same issues introduced in ways which will particularly interest the younger people.

They demand study, prayer and other practical action.

All these important publications may be obtained from the Baptist Union Citizenship Department, Baptist Church House, 4 Southampton Row, London, W.C.1.

Many Thousands of Refugees

The flow of Angolan refugees across the border into the Congo Republic continues. Many of those who have settled near the frontier have become self-supporting, but the dispensary at Kibentele is full of refugees who are sick and under-nourished.

There are many thousands of refugees in Kinshasa. Some of those who have come from the north of Angola are taking an integral part in the church life of that vast city.

Many long to return to their homeland, but fighting continues in Angola, and the heartaches and tragedies of war are a living reality to these suffering people.

The Philippines.

THE FAR EAST BROADCASTING COMPANY

By Philip L. Jones

The F.E.B.C. is one of the missionary radio stations whose broadcasts are received in fields where B.M.S. missionaries are at work.

WHEN does a missionary talk in his sleep? This is not a riddle tucked away in a Christmas cracker, nor yet an inquiry into a husband's more personal habits! For, throughout Asia today, the voice of the missionary is being heard not only when he is awake, but also through the hours of the night, too! It is all part of the wonderful modern miracle of radio plus tape recording.

It took a World War to accelerate the improvement of magnetic tape to the point of well-near perfection that we enjoy today. It also took a World War for the potential of radio for the Gospel to be realized.

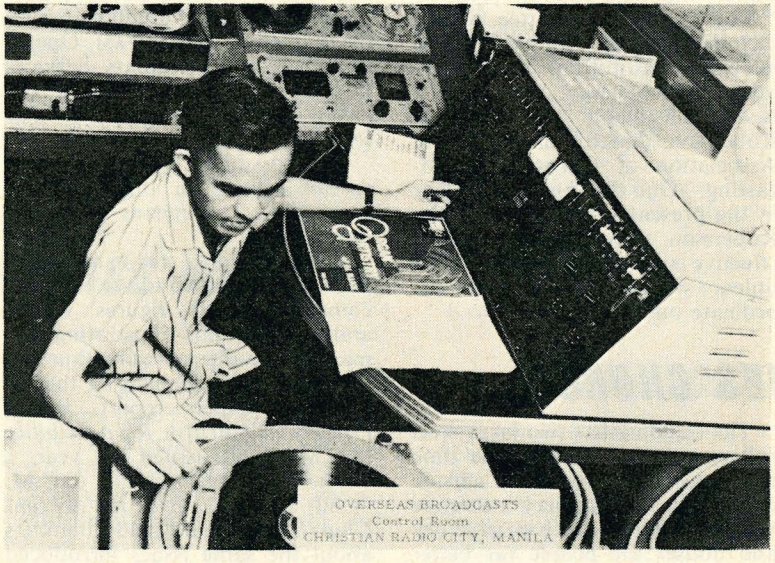
While the Pacific war was at its height, and Mindanao and Corregidor and Okinawa were household names, little did we realize that these very areas would become strategic in another kind of war—that for the hearts and minds of men and women.

In different surroundings but with a sole vision, God was moving in the hearts of three American Christians to establish a Christian radio station—if possible in China—just as soon as they were free to do so after the war with Japan was over.

In 1946, Robert Bowman, William Roberts, and John Broger, having shared their common vision, pooled their personal resources and formed the Far East Broadcasting Company. John Broger was delegated to visit China to seek permission to establish a station on the mainland. Since the Nationalist government feared what later came to pass when the Communists took over control, permission was not granted, and John Broger prepared to return to the U.S.A. empty-handed.

On the way back an enforced stop-over of several days in Manila, Philippines, coincided with the granting of independence to that new republic. John Broger, being something of an opportunist, decided to call on the newly appointed Minister for Communications, and left with a two-year option to build and operate a missionary radio station which, in the first instance, was to serve the greater Manila area.

The vicissitudes of those two years are too numerous to detail; suffice it to say that the station was on the air with just four hours of the two-year option left! That was 19 years ago, and the first transmitter was an ex-U.S. Army unit used for local Forces broadcasting. The first aerial was a length of wire



A control console at the main studios of the Far East Broadcasting Company in Manila, Philippines.

The Rev. Philip L. Jones, after pastorates in Baptist churches in Seaford, Exeter and Woking (where he started the radio ministry known as the "Wondrous Story" which still produces a new programme of 15 minutes' duration every week of the year), became full-time representative of the Far East Broadcasting Company in this country in January, 1966.

from the transmitter to a nearby telegraph pole.

But it provided the necessary start, and today, Far East Broadcasting Company, under the hand of God, has been able to expand to a total of 17 transmitters, from which a weekly output of 850 hours of broadcasting in 40 languages and dialects is maintained.

The whole of Asia, plus European Russia, Australasia and the South Sea Islands are covered, whilst a quite distinct operation, based in California, known as station KGEI, beams the Gospel message into Latin America.

Training Nationals

For several years now it has been the policy of F.E.B.C. to confine broadcasting to those for whom the language in question is the mother tongue, unless this is quite impossible to implement. This has involved the training of large numbers of national workers in the techniques of recording and broadcasting, but has been a rewarding venture.

In most countries of Asia—even in Vietnam—there are local recording studios operated by either F.E.B.C. or one of the national missionary bodies.

Material recorded is flown back to Manila and transmitted back to the land of origin at an optimum listening time. If the language is one used in various parts of Asia, the same message may well be repeated during the night hours—thus the missionary truly talks in his sleep!

(Photo: F. E. B. C.)

A section of the central tape library in Manila, where over 22,000 tapes and records in many languages are filed and kept for future use.

In addition to the main base of operations in the Philippines, Far East Broadcasting Company operates a powerful transmitter on Okinawa Island in the Pacific.

The programmes from this station are in Chinese—destined to be heard by many in the eastern coastal areas of China as well as by individual Christians whose faith is kept bright in the midst of the most fierce opposition by the ministry from over the air.

Several hours of broadcasting time are devoted to the reading of portions of the Bible in Chinese dialects *at dictation speed* so that Chinese Christians may have again portions of the Scriptures which have been denied them, more specifically since Bibles in large numbers were burned publicly in recent months throughout China.

It does not need an expert in politics to discern the trend in Asia as nationalism in one form or another spells the end of an era of missionary activity.

Radio knows no barriers, and even bamboo curtains fail to stop radio waves travelling at 186,000 miles per second from penetrating into the very homes of the people. Even if all doors remained open, the sheer rate of population explosion (averaging 50 millions net increase per annum) demands a "multiplying factor" in evangelism if the "every creature" of our Lord's command continues to be our aim.

Missionary radio is by no means the panacea of missionary problems, but its effectiveness for getting through where no other method can succeed is such that it will surely command a place in the prayers of all those who pray from their hearts: "Thy kingdom come".

THE DAY THE MOVIES CAME TO DRY GULCH CITY
continued

In between the films both David and I preached briefly. At the close of the meeting nearly two hours later, David invited everyone to attend the baptismal service the following day (Sunday) at the nearby river. Finally we distributed some copies of John's Gospel.

After standing and listening quietly—even reverently, the crowd dispersed.

Once again I was amazed by the behaviour of people who are often thought primitive or backward. The evening could have been ruined had there been a few rowdy rebels, but there was no such disturbance.

Just think of it, the Baptist Church the first to bring the cinema to a town. Then think of the message that we brought: the good news of Jesus, the person who lived and died that we might know salvation. This was presented to people who had not really heard it before.

On Sunday afternoon the candidates for baptism answered questions on their faith and experience of the Lord before the service at the river. Then all eleven of them testified publicly of their willingness to follow Christ as they were immersed in the muddy-brown water! (Surely not very different from the River Jordan.)

In many ways it was a successful week-end. I wonder why?

Could it be as a result of the prayers of many people unknown to us, many people in England? Yes, I believe so.

(Photo: Far East Broadcasting Company)

Villagers listening to a Christian broadcast. The audiences are not huge, but this situation can be multiplied several hundreds of times at a single broadcast.

(See article on previous page)

NOT IN THE COURSE!

Courses for radiographers include information on diagnosing faults in their machines.

However, Miss Christine Edwards, a radiographer at Berhampur Hospital, Orissa, India, recently had an experience which was not listed in the course.

In the X-ray department there was a most unpleasant smell. After searching with others high and low, a dead rat was eventually found in the X-ray machine.

He had made his nest in all the wiring and had actually had the cheek to foam line it with small pieces from foam pads normally used to position a patient!

The number of patients coming for X-ray to Berhampur since the new X-ray machine has been installed is steadily increasing.

RELIEF WORK IN GAYA
continued

have to be made for the purchase of seed so that next year's harvest may be sown.

Gaya is full of jeeps of every shade, size, and age, in which Indian, American, British and other friends dash around keeping the grain moving out to the villages, getting sanction for projects, supervising distribution to the helpless and so on. Many of those who are helping with full dedication are not Christians. They do this for love of their fellow men, and they put to shame many who claim the name of Christ but do not show His love in action.

So—remember us as we work together that men may eat and live, and continue to uphold and strengthen us with your prayers.

utensils, in the market. It met with some success and a few boys actually set up workshops in Ghaziabad and are still manufacturing equipment and machinery.

The emphasis was soon to change, however, to that of training young men in the basic engineering trades: i.e. fitting, turning, and machining. This type of training equipped a boy to obtain employment in the local factories as turners, machinists, and tool and die makers, and a few worked up to positions of responsibility as foremen and maintenance engineers.

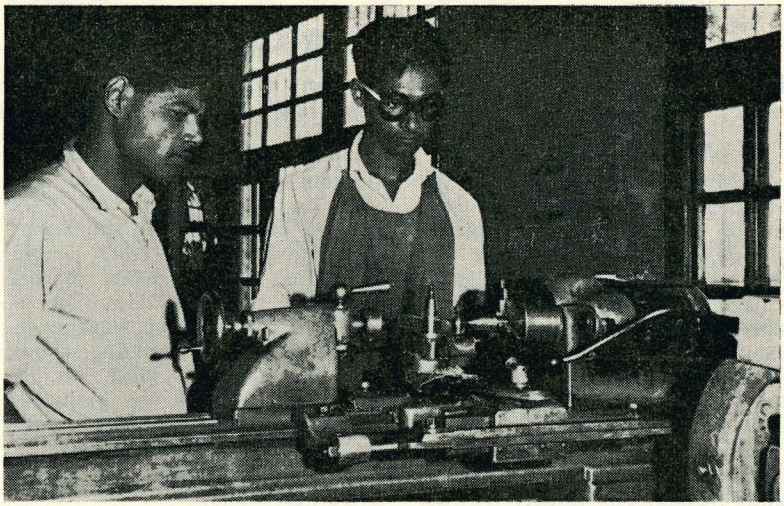
Mr. E. McDade of the B.M.S. developed the course and compiled a comprehensive Workshop Book for the course training. After Mr. McDade left, due to the shortage of qualified personnel, the course did not continue as well as one would have liked, but over the past eighteen months the writer has been re-establishing the course, developing the syllabus to the needs of today and obtaining the necessary equipment.

We are pursuing a similar course to that described above, offering a One-Year Basic Fitter's Course with an introduction to turning and machining.

This means that boys receive training in the necessary ground work and then build up on that by obtaining some experience in lathe work, shaping and grinding.

This enables our students, some of whom are only 8th Class passes, to go out and secure good jobs as either fitters, apprentice turners, or machinists.

Many, however, have the opportunity of further training



(Photo: S. J. Bull)

At the Ingraham Institute, Ghaziabad. A student operating the lathe machine—his work being supervised by the instructor.

on one of our Four-Month Courses which deal specifically with the following trades: turning, machining, or tool and die making. The students who attend these courses are better equipped to find employment in Ghaziabad or further afield.

This coming July we are planning to admit twenty new students on the One-Year Course. The following year the numbers may be increased to forty new students.

We are exploring the possibility of providing further courses, possibly in co-operation with local industry. This could take the form of either: Three- or Four-Month Courses (full-time) for young men already working in industry and who wish to obtain the theoretical as well as the practical knowledge required in order to become skilled workmen: or evening classes for young men who have the interest but are unable, or cannot afford, to take leave from work. These are some of the possibilities which we are exploring at present.

One of our aims is to discover the system of technical training best suited to the needs of India.

We therefore have to adopt a system of training suited to the situation found in India. We cannot just super-impose an American, British or German system upon the Indian situation. Each institute is attempting to tackle this important point and is succeeding as far as can be seen.

The main criterion is that our "objectives" should be clearly set before us: Why are we giving technical training? Whom are we seeking to serve?

We are seeking to serve India—its industry and its young men—in providing industry with good, reliable, qualified young men, fully trained to render their services as skilled craftsmen and technicians.

As Christians we are bound to do our duty "as unto the Lord"—He, who was a master craftsman while on earth, was not ashamed to take up the tools . . .

MBUBU PIERRE

by Lionel G. West

Rev. Lionel G. West, who served for many years at Lukolela, in the Middle River Region of Congo, writes about an African evangelist who has now passed to his reward.

In the passing, on 9 May 1967, of Mbubu Pierre, at Bolobo Hospital, the church at Lukolela, in the Middle River Region of Congo, has sustained a severe loss.

Mbubu was born in the small village of Mpulu in the Mpama district. It is difficult to give an exact date of his birth because, as he once remarked: "his people did not know how to write", but his guess was in the year 1901.

He was the only child, and his mother Mwanzo died when he was quite young. His father, Ipondo, was a fearless hunter, and Mbubu accompanied him on many a hunting expedition, having the responsibility of carrying the necessary fetishes by which animals were mesmerized or bewitched.

When his father died he went to live with his uncle near the Congo River. That was the first time he saw the river. He went to a school in this village and learnt to read and write. He was an apt pupil, and later became a teacher. When a few years later he returned to his own village, Mpulu, he met an African evangelist, Liyolo, who had been sent by Mr. Scrivener to preach in the Mpama district.

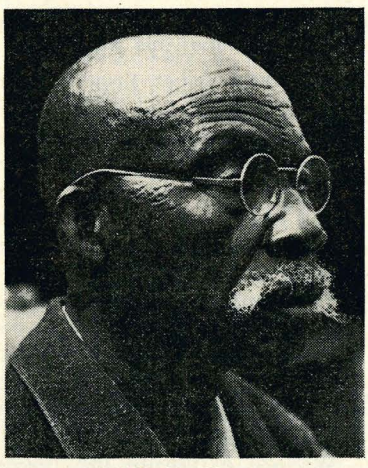
Converted

Mbubu heard Liyolo preach from John 15 : 1-4, and this led to his conversion. He then journeyed with Liyolo in many of the Mpama villages telling of his conversion.

Liyolo sent Mbubu to Lukolela with the note: "Give this inquirer slates and slate pencils, and then let him return to his village to teach the boys and girls to write and read".

When Mbubu was on his way back to his village he met another evangelist, Mayoli, who had much influence on him. They prayed together and Mbubu continued his journey. For about six months he taught the children, but one day, on reading Luke 6 : 39-40 he was challenged by the Scripture. How could he teach people the things of God when he had not been baptized? He went to work on the Mission, working in the morning and attending school in the afternoon, until, on 15 February 1914, he was baptized.

He returned to his village again, now a recognized teacher by the church, but for one year he received no money.



Mbubu Pierre.

From Mpulu he moved to Mibenga and while there Mr. Stonelake from Bolobo met him, and asked him to itinerate with him. This he did, but eventually returned to Mibenga and remained there for six years, until he went to Bonginda, and from there he went to a village near the mission at Lukolela, and Mr. Clark from Bolobo helped him.

After Mr. Clark's visit to Lukolela, Mr. Stonelake came to reside at Lukolela, and the African evangelist, Ewobunga, who had, in the absence of a missionary been left in charge of Lukolela, gave up the work. Mbubu was chosen to replace Ewobunga and, on 1 January 1927, Mbubu became station evangelist. He remained as such until he retired on 31 December 1959. Throughout all that time, Mbubu was a devoted worker. He took his share in the services at the church, was in charge of selling Christian books and New Testaments, kept an eye on the school boarders, and was always ready to hear palavers. His favourite text, on which he preached more than once, was John 8 : 32, "And ye shall know the truth, and the truth shall make you free . . ." Mbubu had experienced this freedom which he used in service for His Lord and Master.

"Well done, thou good and faithful servant."

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
6 Southampton Row
London, W.C.1

Acknowledgements

(up to 14 July 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General: Anon., £5; Anon., £3.3.0; R.P. (Indian Famine Relief in Bihar), £2; Anon., £3; Anon., £5.

Medical: Anon., £23.

Gift Week: Anon., 2/6.

Women's Appeal: Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
May				
10	Mr. W. H. Stradling, Bexleyheath	200	0	0
11	Rev. A. C. Durman, Leominster	50	0	0
16	Mr. F. Hobbis, Sheffield	25	0	0
22	Mrs. J. E. Astle, Chippenham (Medical)	10	0	0
31	Mr. F. E. Walton, Norwich	1000	0	0
June				
6	Miss E. Hudson, Rutland	50	0	0
6	Mrs. E. M. Beale, Andover	51	8	3
7	Miss W. Shaw, Rusholme, Manchester	50	0	0
7	Mrs. E. R. Hussey, Frome	50	0	0
13	Mr. A. R. Childs, Southwick	250	0	0
15	Miss L. Allen, Greenford	1560	3	2
15	Miss A. E. Carpenter, Southsea	100	0	0
19	Mr. J. Allam, Andover	35	10	1
23	Mrs. A. Glass, Nethy Bridge	200	0	0
28	Miss M. M. Squires, Llandudno	100	0	0

Missionary Record

Arrivals

5 June. Rev. P. R. and Mrs. Green from Balurghat, India.

10 June. Miss L. M. Fuller, from Geneva, after study.

19 June. Miss E. G. Markwell from Ngombe Lutete, Congo.

20 June. Rev. G. R. and Mrs. Lee, and family, from Ceylon.

23 June. Miss M. C. Macintyre from Ngombe Lutete, Congo.

29 June. Rev. A. A. and Mrs. Boorne, and family, from Porto Guaira, Brazil, Miss E. Motley and Rev. M. and Mrs. Mondengo from Brussels, after language study.

30 June. Miss B. Diaper from Bolobo, Congo, Mrs. Janet Claxton, and two children, from Kisangani, Congo.

Departures

27 June. Miss E. N. Gill, for Refugee Work in Congo.

30 June. Miss M. White, for Chandraghona, East Pakistan.

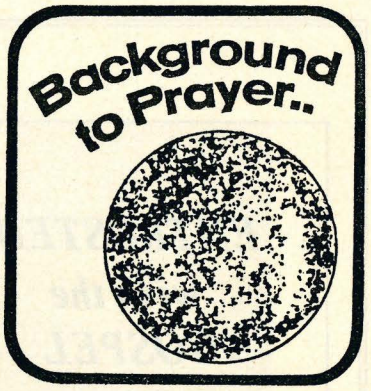
Birth

24 June. To Rev. J. L. and Mrs. North, a son, Andrew Michael.

Deaths

29 May. Mrs. Amy Mary Emmott, wife of Rev. H. A. Emmott, aged 76, at Polegate, Sussex.

27 June. Rev. David A. Claxton, at Kisangani, Congo, aged 28.



(Based on the Prayer Calendar)

Our prayers this month are asked for the Baptist Churches of the Middle River Region of Congo.

At Bolobo work is proceeding apace with preparations for the building of the new hospital—with funds made available through the £100,000 Medical Missions Appeal. The hospital serves a very large area in which there is very little other medical aid.

The church there is also the centre for much work in the villages.

At Lukolela, in addition to the church and school work, there is a dispensary. There is also a Bible School for the training of evangelists.

At present, at Ntondo, no B.M.S. missionary is stationed and the hospital is now a dispensary, in the charge of Congolese staff. This is because of the shortage of missionary doctors.

Our prayers are also asked this month for work in Kinshasa, the capital of Congo.

This year an appeal has been launched to women in this country for £10,000 for a new project in Kinshasa which will help in the work of evangelism among women in that city.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.

Telephone: Welbeck 1482. Telegrams: Asiatic London W.1.

General Secretaries:

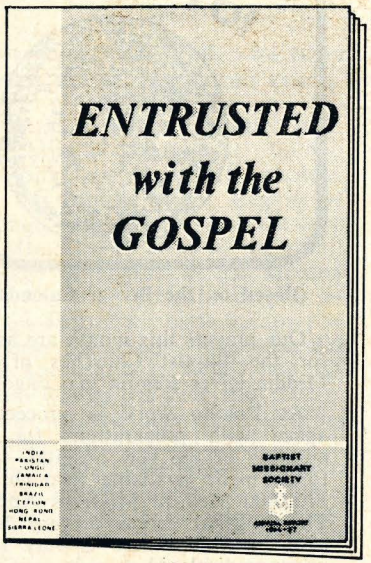
Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).

NOW ON SALE



ENTRUSTED WITH THE GOSPEL

the illustrated annual report of the Baptist Missionary Society for 1966/67

Contains full information about the Society's activities in ten lands during the past year.

Price **one shilling** (postage on individual copies 6d.)

From **THE ASSISTANT HOME SECRETARY, BAPTIST MISSIONARY SOCIETY, 93 GLOUCESTER PLACE, LONDON, W.1.**

Copies may be obtained on a sale or return basis

THE BAPTIST HYMN BOOK COMPANION

A completely revised edition of this invaluable guide to hymns, authors and composers is now available

Cloth boards, with attractive dust covers, 27/6d. plus postage and packing 1/3d.

Orders for the above and

The Baptist Hymn Book

to be sent to

THE PSALMS AND HYMN TRUST

4 Southampton Row, London, W C I

From whom details of the various editions and prices of the Hymn Book can be obtained

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

October 1967

6d

THE ONE HUNDRED AND SEVENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF THE B.M.S.

ONE hundred and seventy-five years ago the Baptist Missionary Society was formed in Kettering, Northamptonshire.

2 October had been an "unattractive autumn day, a bad night having been 'succeeded by an east wind and a sky all sables' ".

To the little Northamptonshire town, where then about 3,000 people lived, there had come—on horseback and on foot—a group of ministers belonging to the influential Northamptonshire Association. They had attended two services on that historic Tuesday.

In the morning, John Ryland, of Northampton, had preached. His text was Isaiah 43, 13: "I will work and who shall let it."

After lunch, the ministers came together again to hear the young, saintly Samuel Pearce, of Cannon Street, Birmingham.

Fourteen Men

At evening, fourteen men gathered at the house of Mrs. Martha Wallis. Her husband, a staunch Baptist deacon, had passed away in April 1792, and another member of the Kettering diaconate, Joseph Timms, was present that evening, possibly to act as host in his friend's place.

The rest of those who crowded into the back parlour were ministers, with the exception of one student, William Staughton.

Very few Baptists, except those interested in Baptist history, will know their names. Among them were William Carey, John Sutcliff, John Ryland, Andrew Fuller, and Samuel Pearce.

Since there are no detailed records of what took place at that first meeting, one can only guess that those named, who were the influential ministers, would have taken a leading part in the discussion.

Finally, it was resolved that the Particular Baptist Society for the Propagation of the Gospel among the Heathen be formed. Promises and subscriptions were collected in Andrew Fuller's horn snuff-box. The total promised that evening was £13 2s. 6d. It was a very large sum for such a poorly paid company of Baptist ministers.

Fuller was appointed the first Secretary of the new Society, Reynold Hogg the first Treasurer, and they, together with Ryland, Sutcliff and Carey, were to make up the first committee.

Far-reaching consequences

Their act was to have far-reaching consequences for the Christian Church throughout the world. They had approached the matter with much prayer and in a serious frame of mind, but they could not have envisaged the historic nature of the step they were taking. Their act set in motion a series of events which led to the modern missionary movement.

Today, in spite of the seeming indifference of the Western world to the Christian Gospel, that movement is continuing to gain momentum. We are privileged to live in an era when, in spite of all the apparent opposition that there is to the Gospel, there has been a greater response than ever before recorded in the history of mankind.

Whereas 175 years ago the Church was largely confined to Europe and America, nowadays Christ's people are to be found scattered throughout the whole world.

In lands previously given to ancient religions, and in lands where superstition and witchcraft once enchained people in fear, there are today those who know the freedom of Christ and the joy of His salvation.

We, as Baptists, can be justly proud of our heritage and proud of the missionary society which our forefathers founded.

But let not pride in our past achievements blind us to the needs of this present hour, and the continuing challenge of the Gospel to "Go ye into all the world . . ."

COVER PICTURE

The young people's group of the Ratnapura Tamil Baptist Church, Ceylon, greets you.

(Photo: C. A. Grant)

IN PRISON YOU VISITED ME

By E. J. Clarke

ONE of the most interesting and rewarding aspects of church work is that of prison visitation.

Many and varied are the heart-stirring stories of the conversion in prison of hardened criminals—who become fervent preachers of the Gospel. Several of them have written books describing their previous life, and their conversion experience. In several cases the dramatic conversion and evident change in their life has been so undeniable as to justify their conditional release from long prison sentences. This will not seem so surprising when one remembers that even today, especially in the North of Brazil, there are many professional assassins, known as *pistoleiros*, and highway robbers, *cangaceiros*. Though there are no statistics, probably the number of murders each year will be around 10,000. There is no capital punishment in Brazil.

Eagerly accept the Gospel

The fact remains, however, that many of these men (and women), even the most hardened, are seeking a better way of life, and eagerly accept the Gospel message that in Jesus there is a full and free salvation for even the worst of sinners. Sometimes they are so fast bound in sin that they find it impossible to break the shackles which hold them, but often they will sever once and for all their criminal connections, and work wholeheartedly within the Church.

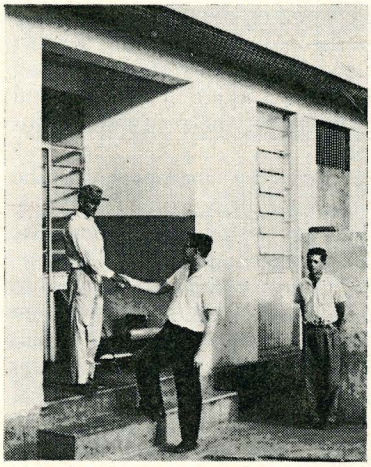
Many Baptist churches in Brazil are involved in prison visitation, usually through the Adult Training Union, or Men's Meeting. The methods employed naturally vary from prison to prison. There are two main categories of prisons in Brazil: the local gaols, where the prisoners await trial, and the state penitentiaries.

The former are usually fairly small—in the case of Loanda, having four cells, each holding four prisoners, although there is now a second building in the courtyard where the "trusties" live.

Murder or Robbery

At the time of writing there are 19 prisoners in Loanda, although the number has reached as many as 25. Most of these are charged with murder or robbery with violence.

After they have been condemned they are transferred to the penitentiary in Curitiba. Since there are several hundred prisoners there, the whole organization is very different. There is a chaplain's room, with a small chapel; official chaplains of various denominations conduct regular services, and churches and welfare organizations are also permitted to hold meetings with the prisoners. The First Baptist Church in Curitiba has organized a weekly Sunday school in the penitentiary (in England it would be called an Adult Bible Class), which is, of course, of great help in the spiritual growth of the new converts.



(Photo : A. D. Miller)

Rev. E. J. Clarke shaking hands with the prison guard after a visit.

Our work in the Loanda prison began about a year ago when a man who in earlier days had been a Baptist minister, spent several months in gaol, awaiting trial for alleged corruption when he had been prefect of Querencia do Norte, 30 miles away. (He was later acquitted of the charge). During this time regular visits were begun under the responsibility of the Adult Training Union, and have continued ever since.

Short Services

In general the visits take the form of short services held at fortnightly intervals, before the regular meeting of the Training Union on Saturday evenings.

Usually a mixed group attends from the church, singing hymns; also special items such as solos or recitations are presented from time to time; then one of the

members of the Training Union, or the pastor, will bring a short message, the service concluding with the singing of hymns and choruses by the prisoners themselves.

Often the members of the Union will bring some small present to distribute among the prisoners—biscuits, fruit, etc. Far more important, we give to each one a Bible, and leave them with a supply of John's Gospels to distribute to new prisoners and to their visitors.

Many of those who have heard the preaching in the Loanda prison have responded whole-heartedly to the Gospel of salvation and are sincerely trying to follow in the way.

The judicial system here is such that they will often spend many months awaiting trial.

At least two have been in the Loanda prison for more than 30 months awaiting trial for murder; another, 11 months for robbing a sum equal to about £20.

Transferred or Released

Naturally, many of those who responded to the preaching during our first visits have now been tried, several of them being transferred to Curitiba to complete their sentence. Others have been released.

Among those in the gaol at the present moment, we think especially of two: one is awaiting trial for a double murder—he is a young man, committing his first crime of any sort. When his wife, who lives about 200 miles away, visited him with their new-born baby, she was taken into the home of one of our families, and on the Sunday, at the request of her husband, brought the baby to church for presentation.

The other we would mention is a hardened criminal, who has spent much of his life in prison, mainly for robbery with violence. Yet one of our most moving experiences occurred on a recent evening when we invited him to pray. He closed the prayer using the words of the Lord's prayer, which took on a new meaning as he said: "Our Father . . . forgive us our trespasses . . . give us this day our daily bread . . . lead us not into temptation . . . for ever and ever . . ."

In addition to the visits by the Training Union, the pastor also makes regular visits when he has a free evening, to show a film strip, and to talk to the prisoners.

Perhaps one sure proof of the effectiveness of the work is the enthusiasm shown by the police themselves. With rare exceptions, we have always received courteous treatment from them, and at least one guard is showing definite interest in the Gospel. The Lieutenant at present in charge of the prison has left firm instructions that the *crentes* are to be admitted whenever they wish.

"In prison and you visited Me"—with spiritual help and comfort, and simple human friendliness, the Church in Brazil fulfils its Lord's behest.

TRANSLATION OF A HYMN WRITTEN BY A FORMER PRISONER OF THE LOANDA GAOL

In this translation an attempt has been made to maintain the unpolished and often ungrammatical style of the original.

Once when without Christ I did wander,
through how much misery I passed:
I did not have peace or contentment,
happiness never did find.
In the thick shadows lay blemished
my soul, without any light,
I never dreamed that existed
so great a Saviour like Christ.
Oh thankless and perverse world,
in you no salvation exists:
Broad is your path of evil,
which only to hell does lead.
Oh sinner don't you realize
how much of sin you do have?
For he who sleeps in the darkness
is part of that darkness as well.
I never attended Christ's summons
which I often did hear:
I never listened, revolted,
and sometimes Him I did mock.
Until one day the wages
of sin I did receive
I finished up in the prison,
'Twas there I suffered so much!
For eight full months and a half
abandoned there I remained;
I no longer had any friends,
and all of my money was spent.
Even my lawyer decided
that he ought to abandon me.
But in this sorrowful moment
Unto the Lord I did turn.
Today I'm free from the bars,
and from my sins as well,
I was transformed by Christ,
now in the good Way I walk.
When I sing you my story,
sinner, open your heart:
make a dwelling there for Jesus,
He who salvation gives.

When will it be?

"When will the next Harvest Festival be?" was the request of some Brazilian Christians immediately following the Harvest Thanksgiving service.

Several congregations were gathered in a packed church, with an overflow attendance at both morning and evening services.

The congregations were giving thanks for the yielding of their crops in the Loanda area of the Paraná State. Some had known severe hardship due to the failure of the crops, but still they gave joyful thanks for that which they had received, and look forward expectantly to the next Harvest Thanksgiving.

New Missionary Appointment at Selly Oak

The appointment is announced of the Rev. David Lyon, M.A., B.D., with effect from 1 January 1968, to be the first Dean of Missionary Training, at Selly Oak, Birmingham. This appointment is the culmination of three years' careful planning by many missionary agencies to create a new Centre for Training in Christian Mission within the complex of the Selly Oak Colleges at Birmingham.

In the Centre will be co-operating the Baptist Missionary Society, the Church Missionary Society (Anglican), the Congregational Council for World Mission, the Methodist Missionary Society, the English Presbyterian Church, and the United Society for the Propagation of the Gospel (Anglican).

In view of the increasing number of Continental students coming from the Danish, Finnish, German, and Swedish Missionary Councils and the Basel Mission, it is hoped that a Lutheran lecturer from the Continent will be underwritten from European sources for the Department of Mission.

Preparation for Mission

The purpose of the Centre is to prepare men and women for Christian Mission at home and overseas. It will be fully ecumenical, inter-racial and co-educational, and will include both laity and those in the ordained ministry.

The Centre is to be firmly within and a part of the complex of the Selly Oak Colleges, which have a central staff, including Canon Douglas Webster, the Professor of Mission, and a continually increasing number of students, at the moment totalling just over 600. For example, during the current academic year, every major Christian confession and over forty different countries are represented in the student body, coming from a wide variety of professions and occupations.

The appointment of the Dean of Missionary Training is seen as the keystone in the creation of the Centre. His work and that of the Principals of the four Colleges will include the planning of the pattern of training, and continuing research into methods of missionary training required in the Christian Mission today. For this it will be very necessary for him to make periodic visits to different parts of the world Church.

From India

The Rev. David Lyon, with his wife and three children, expects to return from India soon. He is seconded to the post of Dean by the Church of Scotland, and is himself a minister of the United Church of Northern India. He graduated in Arts from Edinburgh University and in Divinity from St. Andrew's. In addition, he studied at the Union Theological Seminary in New York, where he gained his S.T.M. After experience as a S.C.M. Secretary in Scotland, he went to Nagpur, India, in 1953. At first, his experience was in general missionary work, and then for a time David Lyon and his wife joined with others in a community project in an Indian village, becoming fully involved in community and ministry at the deepest and simplest level. Four years ago he was called to do work with the Christian Literature Council of the National Christian Council of India. He will thus bring valuable and varied experience to this new and significant appointment.

UNITED THEOLOGICAL SEMINARY IN JAMAICA DEDICATED

The Governor General and the Prime Minister of Jamaica were among those present for the dedication of the United Theological College at Mona, Jamaica, which will serve the entire West Indies.

Ecumenical Venture

An ecumenical venture, the seminary has the support of the Methodist, Baptist, Presbyterian, and Anglican churches.

The primary address was given by the Rev. E. H. Johnson, overseas secretary of the Board of Missions of the Presbyterian Church of Canada. The Bishop of Jamaica, the Rt. Rev. P. W. Gibson, performed the dedicatory rite, and Dr. W. Scopes, president of the college, welcomed the dignitaries.

A little girl in the West Indies.

THE RAINS CAME

By Wendy J. Powell

TWO hundred people were inside the school and two hundred more outside the gate when the heavens opened at last one day in early July. At first we tried to carry on with umbrellas, but when it rains in India an umbrella is of little use. In the end, we finished the registration under the porch with water swirling around our ankles, and got drenched running across to school through a river with unsuspected holes in it, into which more than one child fell.

At the school, too, all seemed confusion. It was very hot; there were hoards of children running about and screaming; the polished cement floor was wet and slippery, and tempers were short. It was late in the evening and there was no electricity.

Five Hundred

We were feeding our five hundred.

This daily distribution is the culmination of lengthy preparations which at present take place while teaching is going on at the school.

From ten in the morning there is a fire in the kitchen shelter, milk is distributed at twelve, and the evening food cooked by four. By that time it seems as if all the poor of Gaya are gathered at the gate, but this cannot be so, for there are several other feeding-centres besides this one.

First we feed the poorer children who come to school; many of them leave home quite early in the morning and have no midday meal, and they enjoy the food after school. Some days they have rice and lentils, which is their favourite; sometimes a savoury made of wheat, lentils, onions fried in soya-bean oil, and spices; sometimes milky porridge. They sit in neat rows, and the *dais* (the equivalent of "Dinner Ladies") serve them from great metal tubs with huge iron ladles. Then they all wash their plates and run off home, passing on the news to the folk at the gate as to what is on the menu today!

(Photo: W. J. Powell)

Waiting to be admitted for the evening meal at Gaya. The notice in Hindi at the entrance to the Centre means: "Christian Women's Committee Free Food Centre for Women Only. Material provided by the National Christian Council."

One Family at a Time

As soon as the helpers are gathered, we open the gates to the world outside. One family at a time is admitted, marked in the register, and goes up to the school carrying a card marked with the number of meals required. Once more they have to stand in a queue, something foreign to their nature, but they are learning now that all get fed, so they do not push to the front. The cards are checked, and as each family's turn arrives they go forward to the pastor's wife, Mrs. Bihari. She serves out the food, and then the family takes it to a quiet spot and sits down to eat.

Most of this takes place in the open air, so you can imagine the rain was rather a nuisance. Also, the whole garden and school playground turned into a nasty, smelly lake, and as the water dried, later, we sank into deep mud. So did the truck bringing supplies, and had to be

left overnight and hauled out by tractor, a scene of great interest to all the schoolchildren! The kitchen has been built on the highest available ground, and was surrounded by water, which soaked up through the soil and made the fireplace so wet that it was only with great difficulty we cooked the food the next day. Also, the wood had been stored under a roof, which turned out to be completely leaky, and all the kindling had been swept away by the river of rain-water pouring in from across the road.

Children Danced

Nevertheless, nobody said "Bother the rain" or "Why doesn't it stop?" On all faces there were smiles, and naked children danced out in the torrential rain. For this at last means hope for Gaya. For two years there has been no proper harvest, and prices are so high that the ordinary people cannot afford even to eat the simplest food. Free kitchens are not the ideal solution to a famine, as my older friends in South Wales will no doubt confirm; people get used to having free food and don't feel so inclined to work for it. But while in the villages work projects are possible, in the towns it is much more difficult, and the free kitchen seems the best answer at present. The more it rains, the better we shall be pleased, for grass will grow for the starving cattle and the new crops can be planted with at least hope of a good harvest. By September we should be able to close the kitchen, put away the tubs and sweep out the Mission House store-room for use as a bedroom once more.

Heartbreak

Meanwhile there is the heartbreak of turning people away because there is no food for those without cards; there is the paper-work and the constant supervision of cooking, distribution, and making sure the food is eaten and not taken away to be sold; there is wood to be kept dry and water to be drained away and always the possibility of a downpour at serving-time. We shan't grumble. As we used to sing in Sunday school, words which are not perhaps completely appropriate to our kind of rain, but nevertheless true,

'Giver of the gentle rain
We give our thanks to Thee.'

(Photo : W. J. Powell)

Food being handed out at the Free Kitchen, Gaya.

REBEL CONVERTED

He has taken off his war paint and put on Christ. This was the response of a former Congo rebel on hearing the Gospel in a Kinshasa church.

The service was one of a series of special meetings held in the city in connection with the visit of Rev. Howard Jones, an American negro, associated with the Billy Graham evangelistic team.

The "rebel" brought forward and laid down his fetishes, "war paint", and "uniforms" because he had found the power of the living Christ and did not need them any more.

Many others have also come forward to profess their new-found faith in Jesus Christ as Lord and Saviour.

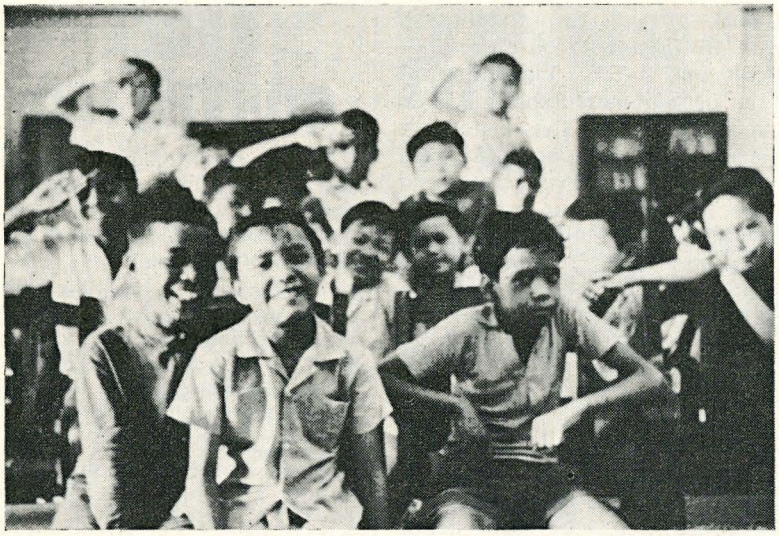
They understood the theme

The words of our Lord, "Take My yoke upon you", were the theme of a Christian Endeavour week-end held at Balangir, India.

The church was very full, and the young people took part by singing, reciting, and playing in the band.

The theme was one which required no illustration to these young people. They see around them daily, not only the more modern modes of conveyance but also the many yoked animals, an indispensable aid to transport for so many thousands in India today.

Balangir is a developing town in West Orissa, surrounded by numerous villages. There are now several stores in the town, and electricity is obtained from a source of hydro-electric power 80 miles away. Yet an effective water-supply has still to be developed, and so water for use at the mission buildings, as at so many others, must be drawn from a local well.



(Photo: V. Corlett)

A very lively class at the Carey Baptist Church, Calcutta, during the Daily Vacation Bible School held there.

The Bloomsbury Friendship Centre

The Bloomsbury Friendship Centre, underneath Bloomsbury Central Baptist Church, London, is now ready for use. The basement, which has presented many faces to the world, and which in time of war proved a safe shelter, is now equipped for a new age. A committee, which included a representative of the B.M.S., has spent some time reflecting on the plans for the future.

The real service will begin in October. If there are enough volunteers to care for the staffing, the Centre will be open each day and each evening. Much of the life in the place will be informal, aiming at offering a reconciling fellowship in the heart of London.

Of special interest will be Tuesday lunch-time meetings in the Centre. These will be a talk with questions from 1.15 to 1.45 p.m., and a lunch served both before and after the talk. They will begin on 3 October and continue on each Tuesday. The people who have so far accepted our invitation include the Archbishop of Canterbury, Lord Donald Soper, Rev. Dr. George MacLeod, Rev. Dr. William Barclay, General Coutts of the Salvation Army, and Rev. Penry Jones of the BBC.

On Wednesday evenings there will be open occasions for fellowship in the Centre. Meals will be served as people come from work, and during the evening there will be an invited guest speaker.

We should like everyone to feel that they will be welcome. The one important thing is that now the Centre has been prepared, it must be used. We accept the responsibility of beginning this Centre, and we shall be glad of the support of all who have a concern for the mission and life of the Church.

H. HOWARD WILLIAMS

B.M.S. GIFT AND SELF-DENIAL WEEK
29 October - 5 November 1967

Theme:
Entrusted with the Gospel

Literature may be obtained from your Church Missionary Secretary

B.B.C. AP MEDICAL

This year's BBC appeal for Medical Missions is to be made on Sunday, 15 October, in the "Good Cause of the Week", at 7.55 p.m. on all Home Services, and is for the medical work of the missionary societies in India, Pakistan, and Nepal. The B.M.S. will share in the proceeds of this Appeal.

The Appeal will be made this year by Dr. R. W. B. Holland, M.B., F.R.C.S.(Edin.). Dr. Ronnie Holland, after graduating from Edinburgh University, was house surgeon at the Royal Alexandra Hospital for Children, Brighton, before being accepted as a C.M.S. missionary, and is at present on furlough from the Northwest Frontier.

In 1940 he went out to what was then called the Punjab Mission. Although he worked for a time at the Rainawari Hospital, Srinagar, Kashmir, his main work has been at Quetta Hospital, where he worked with his father, the late Sir Henry Holland, until the latter's retirement. He is now superintendent of the hospital and, a brilliant ophthalmic surgeon himself, is carrying on his father's work.

Quetta, destroyed in the 1935 earthquake and subsequently rebuilt, is the hospital which has grown from Sir Henry Holland's work. The present hospital has from 120 to 180 beds (according to season), and in 1960, which was Jubilee year for the hospital, a new Out-Patient Block was opened. Two new reading-rooms have also been built, one attached to the Out-Patient Block and manned by the hospital evangelist, and this has brought opportunities of reaching many folk. More recently, a further and greatly needed improvement was carried out when new nurses' homes were built through a gift from OXFAM. In August of last year the old Zenana ward, which had been unused except as a store

PEAL FOR MISSIONS

since the C.E.Z.M.S. withdrew from the hospital in 1943, was re-opened as an Eye Ward.

The Eye Clinic at Shikarpur, now world famous, which is visited annually by members of Quetta staff, provides further opportunities for patients and their friends to hear the preaching of the Gospel.

It was in 1940 that Dr. Holland married his wife, Joan, whom he had known when she was a young nurse at the Royal Sussex Hospital. After the birth of their first child, Mrs. Holland was struck down by polio, and for two years lived in an iron lung. Though she has since been semi-paralysed, she was determined to carry on with her nursing and to become a skilled anaesthetist. To that determination she has held. In her wheel chair, she has worked beside her husband both in the hospital and in the out-posts in the remote areas beyond, and has helped to save thousands of nomadic tribesfolk from blindness.

As part of their pastoral work outside the hospital, Dr. and Mrs. Holland have recently been holding Bible classes on Sunday mornings in the large municipal sweepers' colony on the outskirts of the town, where no Bible classes were being held and where they find the young men and women who attend very keen to learn.

Writing of the fact that big changes may come about in the Frontier hospitals, Dr. Holland says, "We need the power released by prayer to guide us all. One of the most valuable things for a missionary is to be able to rely on a body of people in parishes at home who will really take up this task, to persist in prayer, to set loose their prayers so that they may be used in the far corners of the earth according to Gods' promises. This is the stuff that works."

(Photo A. P. Ball)

Mr. and Mrs. David Pearce making a round of the Orthopaedic Ward at the Institut Médical Evangélique, Kimpese, after their wedding on 8 July 1967.

A Birthday Party with a Difference

Some months ago seventy people of all ages gathered together at Northcote Road Baptist Church, London, to celebrate a birthday.

The hosts were the church's Missionary Committee and the birthday was that of Sister Ruth Murley, who was in fact celebrating her birthday at the B.M.S. Hospital at Pimu, Congo, where she has been serving as a B.M.S. medical missionary for nearly two years.

The guests of honour were her parents.

The party was like any ordinary party, except that the games played were related to the B.M.S. work.

The guests of honour received, on behalf of their missionary daughter, cash gifts which were dropped into an imitation birthday cake. These gifts totalled £28.

B.M.S. GIFT AND SELF-DENIAL WEEK

29 October - 5 November 1967

Theme: Entrusted with the Gospel

Gifts may be handed to your Church Missionary Treasurer, or sent direct to:

Rev. A. S. Clement,
General Home Secretary,
93 Gloucester Place,
London, W.1.

TRAINING PASTORS FOR BAPTIST CHURCHES IN EAST PAKISTAN

By E. Leslie Wenger

ONE of the great problems of the churches in East Pakistan (as elsewhere) is the lack of good pastors and the disinterest of the churches in having pastors. Some years ago a village church, dissatisfied with its Secretary's handling of its finances, elected someone else to be Secretary. He was very upset and angry. In order to pacify him they decided to ask the District Union to appoint him as pastor instead!

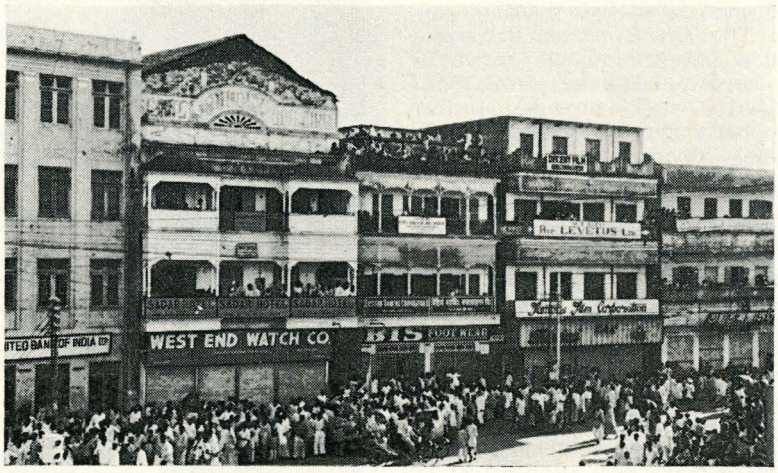
There is a vicious circle. Churches do not understand what a pastor's job is, so they feel no need to have a real pastor, who will bring vision to the church and spend himself completely in tending the flock and building it up to maturity in Christ, so that it too may witness and minister for him.

Man-size Job

Keen young Christians, called to serve the Master, do not see any scope for service in the pastorate, because they do not see it as a man-size job.

Instead they see that pastors are not really valued by the churches: indeed some pastors are hardly worthy of respect. Churches do not want good pastors enough to make the effort to support them, because they have not seen what a good pastor is: and good young men do not offer for the pastorate, because that seems to be a waste of their lives.

A vicious circle indeed! How can it be broken? It must be attacked at several points at once. The Pastors' Training School in Dacca is attempting just that.



(Photo: S. M. Le Quesne)

A Moharram procession in Dacca, East Pakistan.

Until recently candidates for the ministry in our Baptist churches in East Pakistan could go across to Serampore in West Bengal (India), if they were graduates, or to the Union Theological School at Behala (near Calcutta).

In both those places in the past I shared in the training of some men who are now working in East Pakistan.

But the border difficulties grew worse year by year till the Baptist Union of Pakistan felt obliged to make provision for training in East Pakistan. An attempt to send men to Birisiri, in the Garo area of East Pakistan, was not very successful: so in 1963 the P.T.S. was started by the Rev. Alex Somerville in Dacca.

Only one of the first batch of students had reached matriculation. But they were put through a good course of Biblical and pastoral studies. Under Miss I. G. West's tuition they were helped to understand the thought of Islam and how to present the Gospel to their Muslim neighbours. The Rev. Rajen Baroi, a graduate from Serampore College, was the only national on the staff.

Men of limited educational attainments may become village pastors. But there is a further need for others who can be trained to take wider responsibilities in the church. There are nowadays fewer missionaries from abroad. Islam's challenge is ever more complex, both in its orthodox form and in its secularised forms, and the church needs wise spiritual guidance in these difficult times. God surely wants the dedication to him of those who have greater abilities.

When I was invited to come to Dacca to succeed Mr. Somer-

ville in 1965 I felt that the P.T.S. must try to attract men with at least the matriculation qualification, so that we could give them a course of the standard of the diploma of Licentiate in Theology. Perhaps even a graduate or two might hear the call to look to the church's full-time service rather than to the better paid opportunities in medicine, teaching, and business, important as these are.

In 1965 the matriculate student and one other, who though non-matriculate seemed intelligent, began the L.Th. course, while three others took the simpler course. The course we gave them stretched their powers: even our hostel "doctor", a student in his final year of medicine, commented that our students had to study very hard.

Assistant Pastor

Besides his academic studies, each student was allotted an area of Dacca, and in that area he acts as my assistant pastor in visiting the Christians scattered in this growing capital city.

Twice a year the students went with one of the staff or some experienced pastor to do "field work". This included touring village churches as a team and seeing something of the working of a Christian hospital. Wherever they have gone, their service has been much appreciated by the churches they have visited and the pastors they have worked with. In this way the purpose of the P.T.S. is becoming better known in our churches, and, I hope, a dent is being made in that part of the vicious circle, where churches misvalue the pastor's work.

Some pastors and evangelists have, for various reasons, lost their vision and their zeal. Their presence is even a handicap to the church by giving an unworthy picture of their calling. Here is another section of the vicious circle which can be dented only by summer schools and special classes, and the P.T.S. staff are called on to help in these.

Lay Preachers' Course

Since many pastors or village teachers have had little training, the Lay Preacher's Course, started years ago by Serampore College, has been adapted by the P.T.S. for use in East Bengal. We provide a syllabus and are producing notes to help those who take the course. For actual teaching the students must rely on their own local missionary, but the P.T.S. staff have been able to give help in classes arranged by such a missionary.

A year ago one student, Jogen Joydhar, completed his course. His own district did not have the means to use him, but the Khulna district union were conscious of the need for full-time pastoral care in the growing industrial complex around Khulna town.

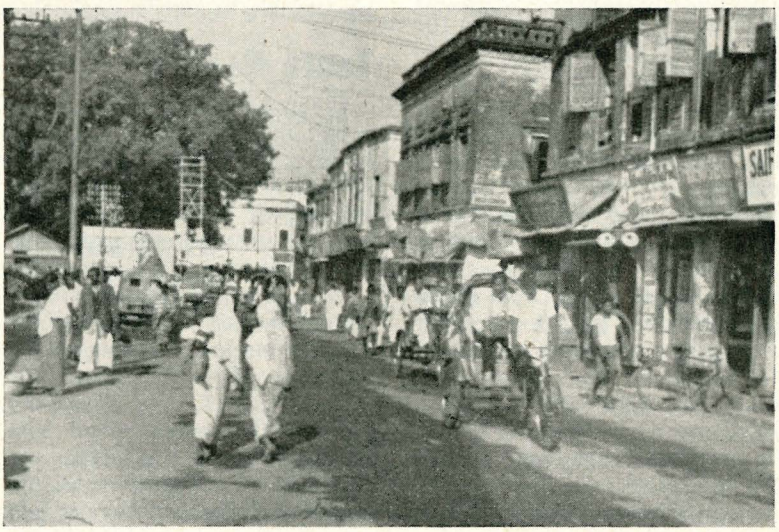
None of the three churches in Khulna have full-time pastors, but as young men and families drift from villages to the growing cities there is a great need for someone with time, sympathy, and tact, to seek them out.

The appointment of Jogen Joydhar meant a strain on the finances of the Khulna District Union, but the churches promised contributions and he began his work for six months. The value of his work was recognized by the decision to ask him to continue for a further year.

In May 1967 two more have completed their course. Two others who are doing the L.Th. course are being sent out for a year of practical experience. One is to join Jogen Joydhar in the urban pastoral work in Khulna.

The other is to help the evangelist at Chandraghona hospital and to try to develop a hospital chaplaincy there. We hope that under the direction of Dr. Choudhury and Dr. Flowers he will not only learn much for himself but also make a real

(Continued on page 158)



(Photo : F. E. E. Le Quesne)

A main road in Dacca, East Pakistan.

THE NATIONAL EVANGELISTIC CAMPAIGN AT KIMPESE

By Peter J. Manicom

LAUNCHED by the Congo Protestant Council, the National Evangelistic Campaign throughout the Congo has been used by God for the salvation of many people.

At Kimpese, it has not been possible to fit in completely with the timetable of activities which has been proposed by the Central Co-ordinating Committee, partly because of the occupations of many members of the local churches, but the evangelistic efforts which have been possible have borne fruit.

Co-operation and Fellowship

Members of three Kimpese churches, those at the commercial centre, the Evangelical Medical Institute, and the Pastors' and Teachers' Training Institute, have taken part in the evangelistic campaign, and there has been an excellent spirit of co-operation and fellowship in the Gospel. The president of the Kimpese evangelistic committee is the Rev. Jean Masamba, who after training as a teacher at Kimpese went to America for university and theological training. Other members include a pastor, a teacher and a nurse who were all trained at Kimpese. The other committee members are a shop assistant, a trader, the I.M.E. hospital evangelist, and myself, the secretary.

In addition to the normal ministry of the churches, the campaign thus far at Kimpese has laid stress on four things: prayer, visitation over a wide area, evangelistic rallies, and literature distribution.

The National Evangelistic Campaign has given an important place to the formation of prayer cells comprising not more than ten people. These have been meeting regularly at Kimpese in the two training institutes, though the pastor of the Kimpese commercial centre church was unsuccessful in his first attempts to organize them in his church. At I.M.E., where several different languages are spoken by patients and staff, the twelve prayer cells have used Kikongo, Lingala, French and Portuguese, an attempt having been made to place people in the cells according to the languages known. Through these cells there has been regular prayer support for the Campaign.

Tents Needed

Financial needs have thus far been amply met; there is a need, however, to increase the number of large tents available for evangelistic purposes in Congo, and we anticipate considerable expense if later in the campaign a tent and evangelist are brought from Kinshasa to Kimpese for a whole week of meetings.

Teams of people from the three churches, and especially theological students from the Pastors' and Teachers' Training Institute (E.P.I.) have visited homes and places of work within a radius of some miles from Kimpese.

Often the visitors have been very well received and asked to return; difficulties were encountered one Saturday, however, because of a widespread rumour which had spread fear among the local population. It appears that in Kinshasa, the capital of the Congo, a number of visits to schools were made by government medical authorities in order to obtain blood smears for the purpose of detecting malaria. Needless to say, the purpose of these visits was to combat disease. A rumour spread about in Kinshasa, however, that large quantities of blood were being removed from the children and that some had died as a consequence.

The Children Fled

This rumour was brought to Kimpese, and it was said at the Catholic mission that children had died at E.P.I., and at E.P.I. it was said that children had died at the nearby Catholic mission. Consequently the children from both the Protestant and the Catholic mission primary schools fled in fear of their lives!

Discussions I have had with the senior class of the nurses training school at the Evangelical Medical Institute (I.M.E.), have made me realize that belief in sorcery is common even among young men who have nearly completed a course of training for nursing. It is, therefore, hardly surprising, though very regrettable, that people

with far less education should think that medical workers would take blood with evil purposes.

It was while these fears were abroad that seven evangelistic teams went out to visit six villages and the leprosarium, Kivuvu, which is an annexe to I.M.E.

No Trumpet

A student who went to the village of Ntaka as a member of the team led by Mr. Jean Mandiangu, assistant administrative director of I.M.E., was warned by his team leader to take his trumpet out of its case before he got out of the car in which they travelled to Ntaka. Otherwise, Mr. Mandiangu warned him, he might be thought to have instruments designed for an evil purpose within the case!

Despite this precaution, many people fled when the team arrived at the village, but most were persuaded to return and a service was held.

The team of which I was a member, however, went to a small village called Ndembo 2 near the leprosarium, where we were unable to persuade the villagers to attend a service in their village. Unfortunately the note which had been sent two days before to warn them of our coming had not arrived, and there was too much fear that I and the three nursing students who were with me had come to do evil. All that could be done was to take part in a service at the leprosarium with a few of the village people from Ndembo.

I asked one of the three students if he thought it would have been possible to hold a service if a European had not been with the three Congolese. He said he did not think a service would have been possible if the team had been all-African, but he would try to return with some friends on another occasion.

(Photo : D. H. M. Pearce)

Students leaving the church at the Institut Médical Evangélique, Kimpese, after morning prayers.

The impetus to visitation work which the National Evangelistic Campaign has provided, is valuable not only as a means of reaching the unsaved but also a means of strengthening Christians. Lessons on visitation, given at I.M.E. by theological students from E.P.I., have not drawn very large attendances but have undoubtedly been of value to those who were present.

Approach to Kimbanguists

One of the most interesting of these lessons concerned the approach to members of the Kimbanguist sect. The teacher had formerly been very active as preacher, secretary, and would-be faith healer of one of the more extreme off-shoots of the Kimbanguist movement. Knowing the Kimbanguist movement and many of its leaders as one who had formerly been immersed in it, he said that many Kimbanguists are now disillusioned and seeking a faith which has a sounder basis and gives a deeper satisfaction than this movement which professes doctrines quite different from those held by Simon Kimbangu after whom it is named.

Handbills

During visitation, handbills printed on the E.P.I. press were given out, announcing that four special meetings would be held, at which there would be singing, testimonies, and good news. At the foot of each handbill John 3:16 was printed in Kikongo. Permission was very readily granted by the local mayor for the first three meetings to be held in the open-air at the commercial centre, the first two on Saturday afternoons and the third on a Sunday.

(To be continued next month)

A PROBLEM

By Joyce Thomas

How do you help the patient who cannot pay and has no resources? This is one of the distressing problems faced by the Moorshead Memorial Christian Hospital, Udayagiri, India.

Pilipo is a young Christian man of about 20 years of age. He comes from a village fifteen miles away, where live his widowed mother and teenage sister. His elder brother has been in prison for the past five or six years for beating up a neighbour, who subsequently died. At that time his wife ran away, leaving his two small children in the care of the old woman and the young girl.

In August of last year Pilipo was admitted to hospital with advanced tuberculosis and was ordered complete rest.

With the help of drugs, nourishing food, and good care, he slowly began to improve until he was able to take an interest in learning to read, in doing various kinds of handiwork and in playing simple games.

Although he never had the opportunity of going to school, he is not unintelligent, and he has become a good knitter and a reasonable sewer, but these crafts do not earn him a living.

During the nine months that he was in hospital, his food and the drugs and X-rays that he had cost nearly £30, none of which, of course, he was able to pay for himself.

While Pilipo was an in-patient in the hospital, his mother was also admitted with tuberculosis, so that she, too, was fed and given medicines up to the value of £10.

Discharged

In May the two were pronounced fit for discharge, although Pilipo has one completely useless lung. Neither of them was capable of doing a full day's work in the village, even if work had been available.

The little house needed thatching before the rains, and there were still the two young children and the teenage sister to be fed and cared for. Apart from not seeing eggs, milk, or meat after they left the hospital, it is doubtful whether they even had one good rice meal a day.

It was not surprising, therefore, that after little more than a month at home Pilipo came back for re-admission to the T.B. ward. He had again lost weight and was in poor condition. He tells us that his mother still has a bad cough, with spasmodic fever, so it is not unlikely that she, too, will be back with us before long.

Pilipo is already anticipating the day of his discharge with fear and anxiety and has put in an application for work in the hospital.

But what can he do?

What does the future hold for this family and what can we do to help such as these? This is the sort of distressing problem which we meet from time to time and for which as yet there seems no adequate answer.

TRAINING PASTORS FOR BAPTIST CHURCHES IN EAST PAKISTAN (cont.)

contribution to the total ministry of the Christian hospital.

East Pakistan is very isolated. Since the "seventeen days war" of 1965 that isolation has increased. We hope that other churches will join us to make the P.T.S. a Union training school, serving all the Protestant churches in East Pakistan, so that it may provide men who will not only pastor the small and scattered Christian groups, but who will see the wider vision of the Church as witnessing and ministering to all people in Christ's name. And if the vital importance of the pastor for the life and witness of the Church is recognized maybe others whom God has endowed with gifts of mind will also hear the call to full-time service through the church. For such persons are needed to give the church the far-seeing leadership and spiritual understanding, for which the church cannot much longer rely on the dwindling number of foreign missionaries.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to :

The Publications Manager
4 Southampton Row
London, W.C.1

Acknowledgements

(up to 16 August 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £2; Anon., £6; Anon., £1; Anon., £1; Anon., £1.6.0; Anon., 2/6; Anon., £2; Anon., £3.5.0; Anon., 10/- (work in India); Anon., £3; Anon., £1; Anon., 5/- (Indian Famine Relief); Anon., £1.10.0; Anon., £1 (work in Kinshasa); Anon., £1; Prestwick, £1 (Refugee children); J.M.E.B., Cheshire, £10; E.T., £1; Thanksgiving, £15; Anon., £30; Anon., £2; Anon. (Agri work), £50; E.M.P. (Indian Famine Relief), £1.

Medical: Anon., £2; A little more, £3 (Leper children); Anna & Hilgords, £10.

Women's Appeal: Anon., £5; Prove me, £5; "In Christian Love", 10/-.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
June				
30	Miss F. A. Cosby, Wellington	100	0	0
July				
4	Mrs. J. Taylor, Thornton, Cleveleys	200	0	0
4	Mr. George D. Wigner, Eastbourne	100	0	0
4	Dr. H. Noel Williams, Ewell	100	0	0
5	Mrs. Florence Lister, Frome	135	0	0
13	Miss Beatrice E. Rice, Taunton	50	0	0
20	Miss A. M. Julian, Leeds (Medical)	424	4	3
21	Mrs. Maggie Edwards, Llanrwst	50	0	0
24	Miss Rosamond E. Spencer, Nottingham	250	0	0
25	Miss A. E. Ashford, Leigh-on-Sea	600	0	0
26	Mr. R. A. Sheppard, Croydon	75	0	0
August				
4	Miss M. Kitson, Liverpool	400	0	0
4	Mr. F. W. Pearson, Harrogate	100	0	0
7	Mrs. A. M. Emmott, Polegate	50	0	0
7	Miss E. M. Organ, Warwick	528	3	4
7	Miss E. R. Earthrowl, Hastings	1,092	14	4
15	Miss W. M. Bates, Spalding (Medical)	250	0	0

Missionary Record

Arrivals

13 July Miss M. M. Johnstone from Chandraghona, East Pakistan.

18 July Mrs. D. H. Wilson and three children from Kimpese, Congo.

22 July Rev. I. R. and Mrs. Secrett and family from Ngombe Lutete, Congo. Mr. M. Woosnam from Ngombe Lutete, Congo.

24 July Mr. and Mrs. J. Hills and family from Upoto, Congo.

Departures

18 July Alistair David and Susan Shields and Hilary Manicom on holiday visit to parents in Congo.

20 July Miss G. E. Lowman for Bolobo, Congo.

26 July Miss E. L. Waggott for Trinidad.

Birth

9 Aug. To Dr. and Mrs. M. Flowers, a daughter, at Chandraghona, East Pakistan.

(Based on the Prayer Calendar)

Our prayers this month are asked for the work of members of the Society who are co-operating in the large Protestant Institutions at Kimpese. The Pastors' and Teachers' Training Institute (*Ecole de Pasteurs et d'Instituteurs*) plays an important function in the life of all the churches in Congo.

The same is true of the work of the Union Medical Training College (*Institut Médical Evangélique*). which is the largest Protestant Mission Hospital of this nature in Congo. It is particularly noted for its orthopaedic work.

Also a new project has recently been started at Kimpese. This is intended to give agricultural and technical training.

Our prayers are asked for other work in Lower Congo and for the land of Angola, many of its peoples being refugees in Lower Congo. Pastoral, medical, evangelistic, and relief work among these refugees is being carried on by B.M.S. missionaries.

At the end of the month B.M.S. Gift and Self-Denial Week begins. Your prayers are asked that all our churches at home may find through this week renewed interest and concern for the work of the Mission.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

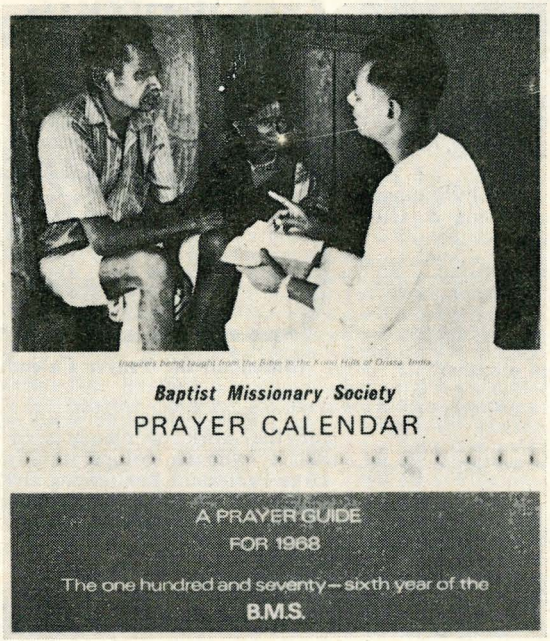
General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).



B.M.S. PRAYER CALENDAR 1968

The B.M.S. Prayer Calendar for 1968 is now ready. It has a new modern format and an attractive colour picture of inquirers being taught in the Kond Hills of Orissa, India.

It provides a unique way of helping you to remember in prayer each day throughout the year the work of the Baptist Missionary Society.

The price of the Calendar is only 4/6d. (postage on individual copies 6d.).

To avoid disappointment orders should be sent immediately to the B.M.S., 93 Gloucester Place, London, W.1, using the form below.

B.M.S. PRAYER CALENDAR ORDER FORM

To: **The Assistant Home Secretary,**
Baptist Missionary Society,
93 Gloucester Place,
London, W.1

Please send me ..... copies of the 1968 B.M.S. Prayer Calendar.

Cheque/postal order for ..... enclosed.

Name .....

Address .....

.....

Church .....

BLOCK CAPITALS, PLEASE

COMMUNION SERVICE

INDIVIDUAL COMMUNION CUP TRAYS & ACCESSORIES

Please write for illustrated list and literature

A. EDWARD JONES LTD.

CHURCH SILVERSMITHS
&
CRAFTSMEN IN METAL
(Incorporating Townshends Ltd.)

The originators of the Individual Communion Cup in Great Britain

Dept. P.M. St. Dunstan Works
27/28 Pemberton Street, Warstone Lane
Birmingham, 18

ESTABLISHED 1902 **Telephone CEN 3762**

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

November 1967

6d

ARE WE POOR OR ARE WE RICH?

By A Missionary

WE have just been doing our monthly personal accounts. This month by great care we have managed to live inside our income, but that has not always been possible. Not that we are grumbling, for we have always held that B.M.S. allowances are on the right lines. We receive a basic amount as husband and wife and, on top of that, children's allowances which are realistic and not tokens only. When the children are grown up and supporting themselves we shall revert to the basic allowance as now, which is similar to a Home Work Fund stipend for a minister.

To Watch Every Penny

What does this mean in practice? It means that my wife has to watch every penny spent on food. An egg *or* bacon *or* tomatoes for breakfast; the tomatoes in season only, when they are twopence a pound, not two shillings as now. A tin of porridge oats makes a very acceptable birthday present from the children to their Daddy; otherwise we have a porridge made from ordinary brown flour, or parched rice.

We have a perfectly adequate diet, but not often any cut of meat other than the cheapest. Fish we seldom afford. We enjoy an Indian lunch of lentils, meat curry and rice, but it is a mistake to imagine that this is cheaper than an English meal; the spices alone cost nearly sixpence.

The practice of economy by choosing always cheap but nourishing meals has to be exercised the more strictly now, for prices are rising fast. Recently the price of butter went up by threepence a pound every time we purchased it, four times running.

On items other than food we have to exercise the same economy. A fifteen-shilling shirt is purchased only when essential, and there are no surplus pairs of shoes. A visit to the cinema must be a very occasional luxury.

This is no tale of hardship, but of economy. Not knowing the latest statistics, I suppose that our income would place us in the lower one-third of the population in Britain.

That same income places us in the top three per cent of India's people. Day by day we are embarrassed, not by our poverty but by our wealth.

Our Cook

Take our cook, for example. (Now *there is* a luxury, you say —but if you knew the climate, and the raw state in which some of our food arrives and all that has to be done to insipid meat and vegetables to make them tasty, you would realize that without a cook my wife would have little time for the children or anyone else.) Bright enough to have got on well if his parents could have kept him at school longer, our cook receives an income one-twentieth of ours. On that he must support a family exactly the same size as ours.

How does he do this on three shillings a day? We ask ourselves this question again and again. For he does manage to keep fit and smart, with energy enough to be brisk at his work (ours is not a famine area). *We* spend half-a-crown a day for milk (just over three pints, chiefly for the children). If *he* spent that for his children, he would have sixpence left. Meat costs us a fraction more than milk, whilst our one egg each for breakfast costs us one-and-sixpence.

His Food

What does he eat? We do not really know. He would like to eat rice at least twice a day, but the official ration of one pound per head per week (costing half-a-crown for his family) provides perhaps three square meals according to Indian ideas. The price on the black market is four times greater here; at these prices the rice for two reasonable meals a day would cost him a quarter as much again as his whole income. We help him out with some of our ration when we can. The wheat ration is more adequate, but he does not find it so appetizing or satisfying, and even then it costs about as much as rice.

We used to say, "At least they

Continued on page 165

COVER PICTURE

A reading class for illiterate women at the village of Rangamati in the West Dinajpur area of India.

(Photo : N. B. McVicar)

PHILIP'S MA

By Olive Rowett

In certain parts of India married women are known by the name of their eldest son.

"PHILIP'S ma" is the wife of the pastor of the Baptist Church in Balurghat, West Bengal. Of her four children, only one is now living at home, but she still has a large family, because Philip's ma is everybody's ma. Her large heart takes in all who come in need of help, patients from a distance wanting lodgings while attending hospital, neighbours seeking advice, a child needing a temporary home, a mentally sick girl in need of care and understanding, waifs and strays. Once an orphan girl came to her gate. Philip's ma gave her a home until in course of time a bridegroom was found and she went to her husband's home.

A Welcome

Philip's ma always has a welcome for visitors from near and far; important and humble alike find an open door, and she wears out many cooking pots feeding the village leaders when they come in for the monthly Bible classes, and any others at any time who are in need of a meal.

Her caring does not stop with humans, but animals of all kinds find a place in her heart and home—cows, goats, sheep, chickens, dogs and cats and birds; she knows their comings and goings, and their aches and pains.

She is a keen gardener too and has a wide knowledge of flowers, shrubs and vegetables, and how to grow them, and is always on the lookout for new cuttings for her own and the church garden. It is a constant problem to keep flowers in the church garden, because no sooner are the plants grown than someone takes a fancy to them, but she has not yet given up trying.

Philip's ma never went to school. In later life she learnt to read in a class for women held by a missionary. She would like to read better than she does, but if she is asked to take part in a meeting she never says no, provided she is given enough time for practice. She reads the verses

(Photo : N. B. McVicar)

A Santal woman at Gopalgunj in the West Dinajpur area, learning to read.

over and over again at home until she has enough confidence to read in public.

Her prayers, like her Christianity, are practical; even a sick animal may be included; and in discussion at women leaders' meetings, she is a ready speaker, bringing in helpful and pertinent points. Her natural confidence enables her to speak to well-educated people about her faith, and in matters of church discipline she is never afraid to speak the truth in love.

The wives of the young pastors who come to live in the house next door during their first years after training, have much to thank her for and learn a vast amount from her example and her advice, before they go to more isolated places.

One of these pastors' wives is now serving with her husband in a new area many miles away and is running a class for illiterate women.

(Photo : N. B. McVicar)

"Philip's Ma"—Mrs. Surin, wife of the Rev. Sanika Surin, of Balurghat, West Dinajpur, India.

Daughter

Recently Philip's ma saw one of her daughters follow in her footsteps by marrying a pastor. Marcia takes with her to this new sphere of service the gift of a good education, which her mother never had, but also a rich store of knowledge imparted by her mother's example through the years.

B.M.S. GIFT AND SELF-DENIAL WEEK

29th October to 5th November

Theme : ENTRUSTED WITH THE GOSPEL

Special literature has been sent to your church missionary secretary. Your gifts may be sent in through your own church or direct to :

Rev. A. S. Clement,
General Home Secretary,
93 Gloucester Place,
London, W.1.

get good nourishment from their cheap lentils". In the past year the price of lentils has nearly doubled.

Our cook must also clothe his family. We give him some of his clothes, and our children's outworn clothes are a help. But how shall he educate his children? Can they ever have a holiday? When they get more and more irritable in a small house on a succession of grey monsoon days, can they have an outing to cheer them up? When the children are off their food, can their mother give them something special to tempt them?

Economical

We think he understands that we try to be economical within our standards and that we buy as cheaply as possible; but buy we do. What must he think as he prepares our meat for us practically every day? We have managed to be economical so that our expenditure has not risen at the rate that food prices have risen; but it has risen a little. How can *he* spend more? We do not buy the local oil for our cooking because it is notorious that practically all such oil is adulterated; and we have gone over to powdered milk because the local milk is fifty per cent water. How can he afford powdered milk, or processed fats?

Pay him a better wage, you say. How we should love to do that! But already our Indian colleagues complain that we missionaries pay wages that are too high, making matters extremely difficult for them. They mostly receive less than we do, and it would create very bad feeling if we paid our cook still more. So we slip him fifteen shillings a month extra in an envelope, and warn him that we will stop doing so if he breathes a word to anyone. God help us if, being able to do little, we end up doing nothing.

Tension

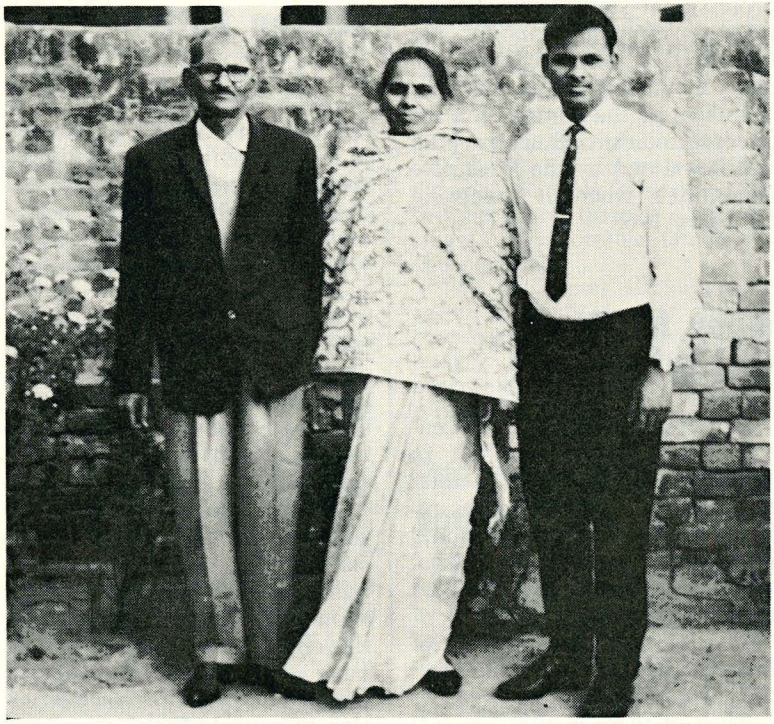
Are we poor—or are we rich? This is the tension we must live with, day by day. People say that missionaries should be identified with the people; but with which people? With our Indian colleagues, or with our cook? Can anyone, living on an income which demands continual economy, suddenly live on one-twentieth of that income when he has children? Even the most ardent communist admits that it is not possible. And yet—and yet, in this land we are wealthy. Can a wealthy man preach the grace of our Lord Jesus Christ who, though he was rich, yet for our sake became poor?

We do not know the answers to our questions, but we cannot escape the questioning. How should we live, so as to be true missionaries?

MISSIONARY HERALD 1968

Orders should be placed now with your church missionary secretary or magazine secretary or sent to the

Assistant Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.



(Photo : R. L. Morgan)

Mr. and Mrs. Umrao Singh, and their son, a qualified architect. Mr. Umrao Singh is headmaster of the mission primary school in Baraut, North India. Teachers in mission or church primary schools receive very little more than the cook described in this article.

UNITED ACTION TO HELP MISSION HOSPITALS

AN ecumenical effort to help Christian hospitals around the world solve some of the critical problems that threaten to force them out of business was launched at Heraklion, Crete, with the creation of the Christian Medical Commission of the World Council of Churches.

Acting on reports that an increasing number of church-related medical institutions will have to close within the next few years unless they can find an answer to rising costs, lack of professional staff, and isolation from government planning, the Central Committee created the new 25-member commission. Members of the commission, its director and other executive staff will be named by the Executive Committee when it meets in February 1968.

Many Medical Institutions

Surveys reported to the Central Committee show that in January 1967 there were a total of 1,238 medical institutions related to Anglican, Orthodox and Protestant churches in Asia, Africa, Latin America, the Near and Middle East.

If the operating budgets of these institutions were combined they would total £35,714,285.

Most of these institutions suffer from the same deficiencies, but each is struggling alone. Thus the main focus of the new medical commission will be on joint planning on a regional basis.

A glance at the history of Christian hospitals shows that many of them were an afterthought. An evangelist began working in a particular area but soon found that many of his neighbours were ill. Having brought a supply of medicines for his family, he started doling these out as an act of charity. A generation later there was a 50-bed hospital on the spot.

Uneven Pattern

As a result of such accidents of birth, Christian medical institutions are usually distributed in an uneven pattern within a country; their locations are not determined by regional needs, and until recently there was no joint planning with government health agencies.

As mission stations developed into flourishing national churches, hospitals and clinics were handed over to ecclesiastical bodies poorly equipped to manage such highly technical operations.

A background report presented to the Central Committee states: "This is not to say that administrative responsibility should not have devolved upon the churches but that it should have been more adequately planned at the time of devolution to provide for the expertise and administrative acumen which these complicated institutions require".

Technological advances in medical practice plus the need to meet local competition make new equipment and facilities essential.

While operating costs have risen in the last ten years by between 90 to 140 per cent, the amount of subsidy from church or mission agencies still equals only 15 per cent of hospital budgets.

In most countries of Africa, the increasing costs have been absorbed through larger government subsidies. In Asia and the Middle East, where subsidies are the exception, it was necessary to close eleven hospitals in 1966.

In some areas the only course open is to increase charges for services. As a result, a hospital may find itself catering primarily for wealthy patients or its beds not completely occupied. Also the fact that free or partially free care is available in many countries, further complicates the picture.

Shortage

Add to this the widespread shortage of trained personnel, particularly doctors, nursing superintendents, nurse educators, and administrators. (Often doctors have been forced into management positions, even though they are unprepared and unwilling practitioners.)

Recruitment of expatriate personnel has fallen drastically, the Central Committee learned, and national leadership is either not available or is not attracted by the remuneration offered. This

last point is true, it is stated, even in those countries where Christian training facilities are available, such as India. In addition, the majority of African countries have recently raised the standards of nursing education to international levels with requirements that most church-related training institutions cannot meet unaided.

"Only by joint action will it be possible to avert the impending crisis in shortage of personnel," the background report stated.

Fourteen countries have recently issued development plans for upgrading health and medical services. In these countries church-related hospitals have between six and sixty per cent of the available beds. However, only one of the 14 countries mentioned the part that church hospitals might play in the future. When government bodies were asked the reason for this oversight, it was stated that the government recognized no common identity with these institutions. In the absence of an association of Christian hospitals, the government tended to ignore them.

Since the various Christian hospitals tend to ignore each other, there is no channel for complementing each other's needs and trading resources. As a result, all are struggling, often ineffectually, with problems of finance, training, staffing, administration, and government relationships.

Mandate

The mandate given to the new Christian Medical Commission assigns to it three major tasks: (1) to promote more effective use of the churches' resources for medical work through setting up structures for joint planning and action; (2) to study the nature of the Christian ministry of healing and the problems that confront it in a changing world; (3) to advise international and national church agencies about specific projects, needs and priorities.

Joint planning and action would involve both W.C.C. member churches and those not in the Council, and would offer the churches a way of dealing collectively with other voluntary agencies and the government.

Specific areas needing immediate attention are training programmes, exchange of personnel, uniform practices in administration and fiscal procedures, and planning with government health agencies.

Survey

The first three years of the Commission's life will be devoted to surveys, collection of data on existing institutions, and research on how health services can be relevant to local needs and to the mission and resources of the Church.

In the second stage of the programme the Commission is authorized to raise £1,785,714 to initiate programmes of special significance in the areas mentioned above. Local support must be forthcoming for such projects, plus indications that they will either become fully self-supporting within five years or else be concluded.

As approved by the Central Committee, the Commission will be administratively related to the W.C.C. Division of World Mission and Evangelism and will work in close consultation with the staffs of this division and the Division of Inter-Church Aid, Refugee and World Service. The main office will be located in Geneva.

WORLD COUNCIL OF CHURCHES CALLS FOR ACTION ON WORLD HUNGER

"The most promising combination of measures for increased food production will only postpone catastrophe unless there is a vast increase in responsible family planning," the Central Committee of the World Council of Churches indicated in commenting on the continuing gap between food production and the need of hungry people.

Resolution

The resolution on the "food gap" said in part:

"The Central Committee reiterates the concern already expressed by the Executive Committee at the continuing gap between food production and the need of hungry people.

"We recognize that even the most promising combination of measures for increased food production will only postpone catastrophe unless there is a vast increase in responsible family life and planning.

"We call upon all nations to curtail expenditures for military purposes in order to give help to hungry people, thus making a contribution to the solution of this problem.

Prayer, Sacrifice and Representation

"We call upon all our people to do all in their power by prayer, by personal sacrifice, and by representation to their governments to bridge the gap between the rich and poor within nations, and between rich and poor nations by more vigorous international co-operation which will lead to a broader participation in trade, development, and economic co-operation."

Christian leper women at G. Udayagiri in the Kond Hills, Orissa, India.

THE NEW TESTAMENT IN STREET CLOTHES

A colloquial paperback translation of the New Testament, published ten months ago by the American Bible Society, is turning into a genuine best-seller.

Planned as a simplified version written in street-corner English and brightened with 200 modern line drawings, the volume, entitled *Today's English Version* (TEV), was intended for distribution among those ten million Americans who do not read well or are learning English as a second language.

The Bible Society had estimated that first-year sales would probably reach one million copies. But sales have passed 4,020,000.

An additional one million copies of the 25-cent paperback have been ordered by the Atlanta (Georgia) Christian Council, which plans a campaign for October in which 100,000 Atlanta citizens will each try to sell at least 10 copies.

To everyone's surprise, TEV has caught on with college students, professionals, and other educated Americans.

The 599-page New Testament cannot be bought on the newsstand yet. So far it has been sold mainly by mail order in large-quantity lots. However, the paperback's success has prompted commercial publishers to ask the Bible Society for marketing-rights.

An ironic note is that the price must be increased to 35 cents this autumn to cover the cost of increased sales. The volume is selling so fast that production costs have far exceeded the Bible Society's first estimates.

"The more business we do," says the Rev. Robert T. Taylor, senior general secretary, "the more money we lose and the happier we are."

The TEV is the work of Dr. Robert G. Bratcher, a 46-year-old Southern Baptist. The job took him two and a half years.

The Lutheran Church in America has ordered 3,480 copies to give to faculty members of all its colleges and church officials. The Methodist Church bought a copy for each of its 575 district superintendents and its 46 bishops. One New Yorker calls it "The Swingers' Bible", but at Bible Society headquarters it is known as "the New Testament in street clothes".

WELL DRILLIN IN BIHAR

The AFPRO well-drilling team has completed 165 bores for drinking-water wells, fitted with pumps, in the Hazaribagh district, Bihar. Initiated in January, the emergency programme was finished ahead of schedule.

AFPRO (Action for Food Production) is a joint undertaking of Roman Catholic bodies, the National Christian Council's Committee on Relief and Gift Supplies, and voluntary agencies.

Two Halco drills did the job. Towards the end of the operation the Bihar Public Health Department put a Halco Minor at the disposal of AFPRO.

The work was spread over an area of about 2,000 square miles in six blocks of the Chatra subdivision. The terrain in this area is indescribably rugged with almost impassable roads leading to jungle villages.

"How the Halco Tiger rigs managed to manœuvre in some of these remote jungle villages is still a mystery," said Father Frank Loesch, of the Indo-German Social Service Society, who visited the area. It shows the

THIS BRAZILIAN CH

The growth of the Second Church at Paranavai, Brazil, is most encouraging.

The attendance at Sunday school averages 150 to 200 each week, and the small building is proving to be inadequate for many of the meetings.

At the beginning of the year, a holiday Bible School was held

THE AGE

The Age of Gold is the title of a nativity play written by Peter F. Brazell, of Stony Stratford Baptist Church.

This is intended for performance either on a weeknight or as part of worship on a Sunday.

Copies of the script, price 1/6d.

G PROGRAMME PROVINCE

resourcefulness and ingenuity of Cyrus Gaekwad, of the Church of Scotland Mission, Jalna (Maharashtra), without whose supervision the success of the operation would have been impossible.

Another unit has been deepening existing wells by drilling and blasting in the Adhaura block on a plateau of the Bhabua subdivision. The first blast in one well brought in three feet of water. This started a round-the-clock procession of women, who carried drinking water to their homes up to five miles away. This team, headed by Mr. Imli, deepened 160 wells in the area. The Atlas compressor unit was supplied with funds from the New Zealand Committee on Relief Services Overseas.

Four more compressor units have now been put into this area. In this way, wholesale migration of villagers has been avoided. Fr. J. Knecht has completed open wells in the Sasaram and Bhabua sub-divisions for irrigation with food-for-work programmes. He has just begun 100 more wells in the same area.

IURCH IS GROWING

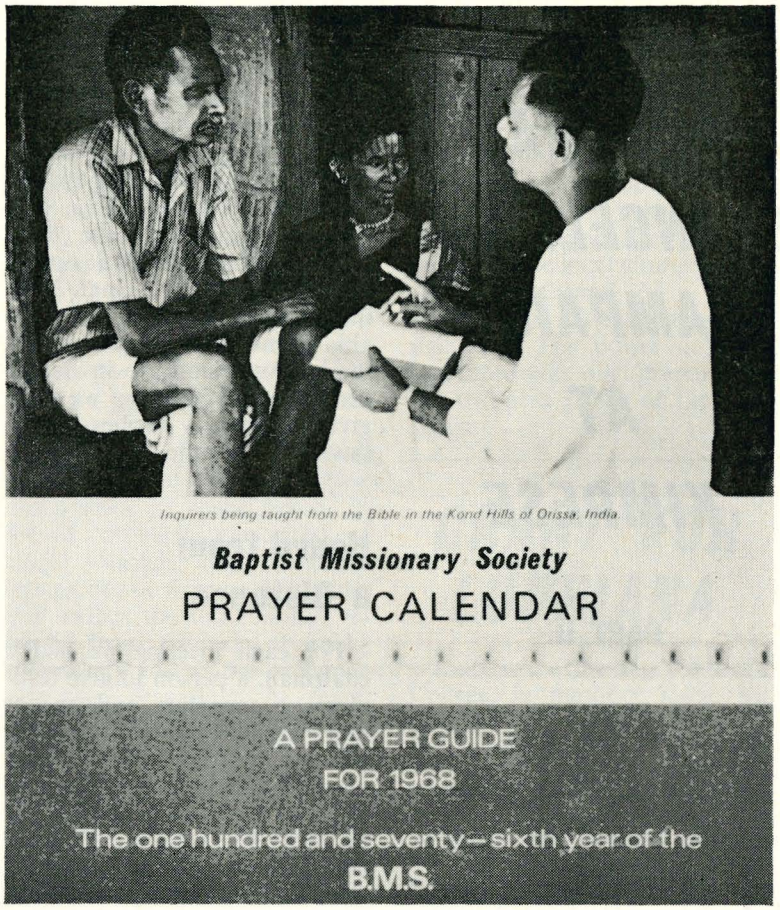
and attended by approximately 155 children. The school was led by two girls from the Curitiba Bible Institute.

It is hoped that the new building will soon be under construction. As the building expands, so does the outreach of the Church under the leadership of a recently appointed Brazilian evangelist.

OF GOLD

each, may be obtained from Mr. P. F. Brazell, "Grendon", 12 Egmont Avenue, Stony Stratford, Wolverton, Bucks.

All profits from performance rights and copies of the script are to be distributed to charities, including the B.M.S.


Inquirers being taught from the Bible in the Kond Hills of Orissa, India
Baptist Missionary Society
PRAYER CALENDAR
A PRAYER GUIDE
FOR 1968
The one hundred and seventy–sixth year of the
B.M.S.

The B.M.S. Prayer Calendar 1968.

THE NEW B.M.S. PRAYER CALENDAR

The B.M.S. Prayer Calendar for 1968 is now ready.

It has a completely new modern format based on an attractive colour picture of inquirers being taught from the Bible in the Kond Hills of Orissa, India.

The Calendar pad is arranged in such a way that it will help you to remember in prayer each day throughout the year the whole work of the Baptist Missionary Society, and each of its missionaries, active and retired. All aspects of the work are listed.

This Calendar has been very popular in the past and should prove even more so this year because of its new design.

Orders may be placed with church magazine or missionary secretaries, or may be sent direct to:

The Assistant Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

The price of the Calendar is still only 4/6d., the postage on individual copies being 6d.

Since it is anticipated that stocks of this Calendar will be quickly exhausted, orders should be placed immediately to avoid disappointment.

THE NATIONAL EVANGELISTIC CAMPAIGN AT KIMPESE

PART II.

By

Peter J. Manicom

THE Congolese owner of a local shop and hotel gave permission for us to use a large piece of open ground near his shop for the meetings, and also made available part of his yard for prayer before the meetings and counselling after them. Two lessons for training counsellors had already been held.

In addition the mayor, at the evangelistic committee's suggestion, requested local shopkeepers to close their shops at 4 p.m., the time when the rallies were due to start.

During one meeting canned music from the most popular bar at the Kimpese commercial centre continued to blare out after 4 p.m., making unwelcome competition with our loudspeaker equipment which was not very powerful. However, when three of us went to the bar and politely asked them to help us by turning off the music while the meeting was in progress, the man in temporary charge of the bar was called back from the meeting which he was already attending, and readily agreed that the disc-jockey should suspend operations for the time being! After the din had subsided we were able to make ourselves heard in the bar sufficiently to invite the people to the meeting: we were given courteous replies but I saw little movement.

Heard from a Distance

For each meeting we had a chairman, a person to give testimony, a preacher, and one or more choirs. Community singing was led by Mr. Noé Diawaku, general director of E.P.I. The speakers could generally be heard over a wide area, despite competition from passing vehicles, but the committee came to the conclusion that it was little use to have choirs of less than sixty voices singing in the open air.

The first preacher was an evangelist from the Nsona Mpangu area, one of the old school of Congolese preachers who constantly invited the congregation to chime in with the appropriate word (usually already given by him). By this means he ensured the participation of the congregation, and it was obvious that his message went home to many, although a few quietly mocked. After the appeal at the end, two people went forward for counselling.

For the next two meetings the preacher was a theological student from E.P.I., a young man with a God-given gift for preaching. Many hearts were stirred by the Gospel messages which he brought, yet again the response to the appeal to come forward at the end of the meeting was small. At Kinshasa, on the other hand, the capital of the Congo, many came forward in response to a similar appeal.

Over a Thousand

Attendance at the Kimpese meetings probably averaged over a thousand, and it is not easy to understand why so few came forward in response to the appeals to show in that way a desire to repent and follow Jesus. It may be, however, that in a fairly small community such as that at Kimpese, there was more reluctance to come forward in front of people to whom one was personally known, and who might consider this act as a confession that one was a particularly deep-dyed sinner!

The fourth and final rally of this series was held in the large assembly hall of the Pastors' and Teachers' Training Institute (E.P.I.), about a mile away from the commercial centre. Every one of the several hundred seats in the hall was taken, more benches were brought in, and there were many standing, so that the attendance must have been again around the thousand mark. Looking at the people from the platform, I had the impression that many who were there would not have been found in a place of worship on a normal Sunday, but they had responded to a personal invitation.

It had been made known that the Congolese Protestant Vocal Group from Kinshasa would be taking part in this rally. They were there, immaculate in black suits and white shirts, equipped with traditional African musical

instruments and with an amplifying system complete with several microphones. They sang with reverence, verve, and tremendous ryhthm, in French and Congolese languages. This choir travels to different parts of the Congo, contributing personally to their travelling expenses, bringing the Gospel in song to meetings of a religious and of a secular nature. The leader of the choir, Mr. Nlandu Georges, is a Kimpese-trained teacher with a fine bass voice.

I had the privilege of preaching at this rally. As with the previous meetings, there was little obvious response to the final appeal, but we are trusting that the seed which was sown will bear fruit in God's own time.

Booklets in Three Languages

The Scripture Gift Mission is working in collaboration with the churches in Congo so that the Word of God may be spread in its written as well as its spoken form during this National Evangelistic Campaign. A specially large number of booklets in two dialects of Kikongo, and also in Lingala and French, was requested from the Scripture Gift Mission for use in the Kimpese area, and a large part of this consignment arrived just before the second evangelistic rally. We had had enough booklets left from previous stock to use until then.

We soon came across a difficulty, however, in distributing these booklets just before an evangelistic meeting. The difficulty was that children were so eager to have the booklets, that the man who had a supply of them soon found himself in the middle of a kind of rugger scrum of children each of whom was so determined to obtain a copy for himself that one or two booklets were torn because of the scrum!

In these circumstances it was hardly possible to give any spoken testimony at the same time as giving out the booklets, so it was decided to reserve their use to the times of visitation when individual contacts are made, and to distribution from the bookstall, which was staffed by Miss Jean Comber and a group of theological students.

On the first day the bookstall was opened, 9 Bibles, 31 New Testaments, 13 hymn books, 26 S.G.M. booklets, a number of single Gospels, and other religious books were sold. For the four rallies the total money received from the sale of books was nearly £40 at the exchange rate then prevailing. As many of the books are sold at below the cost of production, this represents a fair quantity of Christian literature which has gone into many homes. Let us pray that it will continue to bear fruit as people read.

It is noteworthy that the evangelistic rallies have been held with the agreement and help of the local authorities, and have been well received by people prominent in the community, as well as bringing the Gospel to the attention of many ordinary, unchurched people.

Results

Four months after the first meeting of the Kimpese evangelistic committee, the following results were reported.

Thirty-seven people had made professions as a result of the visitation or the rallies or both, and were attending baptismal preparation classes. Twelve lapsed Christians had expressed a desire to return to the fellowship of the church. Thirty-eight people had asked to be visited again, mostly in order to be able to talk over their problems: five women were married to polygamous husbands, three women were prostitutes, one had a marriage problem, two had Roman Catholic husbands, and so on. In addition, the local churches have been strengthened.

We thank God for these evidences of His power at work, and continue our preparations for the next phase of the campaign.

GRANT FOR LUDHIANA

Ludhiana Christian Medical College, in northern India, will receive over £150,000 from the U.S. Agency for International Development (AID) for construction of a new wing. Unlike many other Christian institutions, it qualifies for such assistance through its relationship with the Punjab element. Eleven countries are represented in the staff, and the present student body comes from 14 nations.

Seventy-Two Units

The money will provide the Brown Memorial Training Hospital with 72 additional separate units for private patients, and other facilities.

The grant comes out of U.S.-owned Indian rupees. According to U.S. Public Law 480, the money must be spent in the recipient country. Also, it must go to institutions which give evidence that service is provided on a non-sectarian basis, which contribute to regional or interregional social welfare, and which will use the grant for expansion. The host government must concur in the use of funds.

PRAY FOR YOUNG CHRISTIANS LIKE THESE

By Edna Markwell

"*PRENEZ le seau, mais attention—la lampe est dedans!*"

One of the Congolese schoolboys on the back of the lorry leaned over and took the bucket from me, with due care for the pressure lamp packed inside it. He stowed it with the rest of the baggage and added my bedding roll and a carton of tracts and old Christmas cards; then I climbed into my place next to the driver and we were off.

It was a Saturday morning at Ngombe Lutete and the Jeunipro (Protestant Youth Organization) was going on a week-end's camp to Sona Bata, some 80 miles away. There were 40 boys and girls from the secondary school, two Congolese teachers who were themselves sixth-formers at Ngombe last year, Jean Delhaye (a young Belgian teacher in his first year in the Congo), and myself as newly-appointed "adviser" to the group—very conscious that I had more to learn than to teach.

The lorry belonged to the Roman Catholic mission school up the road, and in my pocket I had a note from its Congolese director. It might be translated: "Dear Miss Markwell, the lorry is yours for the week-end, but please don't let the driver take it out of your sight; I don't trust him an inch". I eyed him somewhat apprehensively as we started off, wondering what we were in for!

Unexpected Return

We bounced and jolted along the bush road, the youngsters waving their flags and singing lustily on the back, but not for long. Three miles up the road, just past the Catholic school, two policemen waved us down —the driver was wanted immediately by his boss, and though I did not understand the whole conversation, I gathered that it was something to do with money and that the driver was not pleased. Back we went, and I was not the only one who wondered if we would ever get off to Sona Bata! But we need not have worried. After a few minutes in the director's office, our driver came back, his face more like thunder than ever, and starting the engine with a roar, took us charging off along the road at a pace calculated to make up for lost time or to land us upside down in the ditch.

Perhaps it was fortunate that, after only half-a-mile of this, a violent hammering on the cab roof brought us to an abrupt halt. It was the "boy-chauffeur" (a sort of apprentice driver-mechanic and odd-jobber, essential to every Congolese lorry) informing us, as soon as he could make himself heard, that we had not filled up with petrol and the tank must be nearly empty. So back we went to visit the venerable Frère Dominique, who, with flowing white hair, beard and cassock, presides over the petrol pump. We chatted as he filled up the tank, and he asked, as usual, for news of the Veysey Thompsons and other former Ngombe missionaries, and finally waved us off with wishes for a good week-end, and his greetings to "all the saints at Ngombe Lutete"!

Off Again

So, once again we were off, and this time we actually covered something like twenty miles of mud, ruts, rocks and pot-holes before there was a slightly lurchier lurch than usual and more banging on the roof. "*Panne de pneu*" yelled the boy-chauffeur from behind. But, of course, this journey would not have been complete without at least *one* puncture! (On the way back the next day we were to have two.) Out we all clambered, someone being heard to

suggest that it might be quicker to walk the other sixty miles. But, in fact, the wheel was changed quite quickly, and to our surprise and relief the journey was completed without any more interruptions; another fifteen miles of bush road, followed by the bliss of tarmac, and we arrived at Sona Bata at 3 o'clock, only half-an-hour behind schedule.

Sona Bata, founded by the American Baptist Foreign Mission Board, must be almost ideally situated. In open, hilly country, it enjoys a reasonably cool climate and avoids the noise and congestion of the towns; yet it is accessible, being on the only railway and the only tarmac road in all the Lower Congo, those joining Kinshasa to Thysville and the coast.

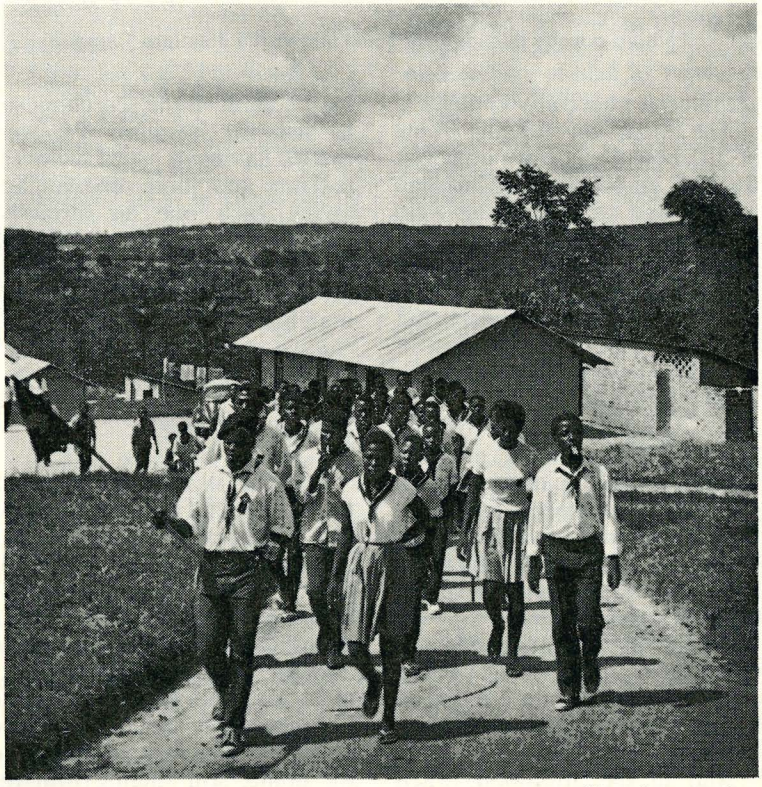
On one hill stands its hospital, on another the church and schools (primary, secondary and domestic science) and the houses for Congolese, American, Canadian and Dutch personnel. They had very kindly cleared two classrooms for our use, one for the boys' dormitory and the other for the girls and me, and provided it was fine everything else would take place in the open air.

Perhaps I should mention that there are several reasons why we do not camp under canvas, one of them being that we only have one very small tent!

We were enthusiastically welcomed, and in next to no time had installed ourselves and were gathered in a circle round the flagpole. Up went the Jeunipro flag—deep blue, with a scarlet cross superimposed on a yellow-golden map of Africa, and on the back the motto, "Christ is our life". We saluted it, sang the National Anthem, prayed, heard the camp rules and notices, and then the groups trotted off to their appointed tasks—getting wood and water, preparing food, arranging the mats and tarpaulin for sleeping on and, I feel almost ashamed to admit, putting up my camp bed! By the time all this was done we were more than ready to sit down to our meal of corned beef and *Kwanga* (manioc pudding).

I used the word "schedule" a little while ago and, believe me, it meant something that week-end. The camp was entirely planned and organized by the boys themselves, and I spent my time trying to keep pace and do what I was supposed to do at the right time, and, incidentally, marvelling at these young folk's efficiency. People say that Africans have no sense of time, but their duplicated programme accounted for every minute of the day and thanks to the excellent discipline maintained by the leaders, they managed to keep to it.

As I saw the boys and girls jump to it at the blast of a chief's whistle (even the first one on Sunday at 5.30 a.m.), or line up patiently waiting for meals to be served, or nip smartly off for water and firewood at the word of command, I thought ruefully of the struggles we have at school over punctuality, and of the lengths to which they will sometimes go to dodge the same domestic duties! And for the recalcitrant? "No porridge for breakfast, and go and sweep the path" was the fate of one lad who did not tuck his shirt in when he was told to; and he



(Photo: E. Markwell)

A group of Jeunipro youth from Ngombe Lutete, Congo, on their way, on the Sunday afternoon of the camp, to the hospital at Sona Bata. The boys are holding tin whistles in their mouths.

(Photo: E. Markwell)

Ladling out the porridge for breakfast at the Jeunipro Camp.

accepted it cheerfully enough.

The most encouraging thing of all about this camp, however, was its emphasis on Christian witness and service. There were the usual camp activities, of course, ranging from a hilarious camp fire to a training session for the next year's leaders, but they had put a good deal of thought into planning Sunday as a day of witness as well as worship. A Jeunipro team offered to take Sona Bata's morning Sunday school, and was gladly given a free hand by those usually responsible. Our used Christmas cards with texts in Kikongo added were for distribution to the children.

When the pastor conducted morning worship in a packed church, one of the Jeunipro leaders preached and others took the Bible reading and prayers.

And in the afternoon, when I would not have blamed anyone for thinking they had earned a rest, we all lined up and marched off in the scorching sun to visit the hospital! We went round having a word with the patients and their relatives and giving each one an attractive leaflet printed with the Easter story in Kikongo, which we left them reading eagerly as we marched off, singing, back to camp.

Back Home

By now it was time to pack up, sweep and tidy everywhere, and meet for the last time in a circle under the trees, where the Pastor joined us for farewells, mutual thanks and prayer. Then down came the flag, we piled into the lorry (whose driver, I must say, had entirely failed to live up to his bad name!) and at 3.30 sharp we took the road for home, still singing with the little voice we had left.

The trouble with an account like this (as I realize now it is written) is that it may give the impression of a bevy of stained-glass-window saints—which, let me assure you, Ngombe's youth is not! But neither is the country full of rebels, thieves and assassins, as the daily press might lead one to believe, so it does no harm to show this other side of the picture. What is more, it does a great deal of good if it encourages you to pray for young Christians like these in Congo today, who, with all their faults, most genuinely want to put their energies at the disposal of Christ their Saviour and to raise His reconciling Cross for all to see, above the strife and self-seeking that are tearing their country apart.

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to:

The Publications Manager
4 Southampton Row
London, W.C.1

Acknowledgements

(Up to 13 September 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon. £45; Anon., £5; Anon., £3 (Indian Famine Relief); Anon., £20; Anon., £5 (Indian Famine Relief); Anon., £3 (Famine Relief, Bihar); Anon., 2/6d.; Anon., £1 (Famine Relief in East Pakistan); Anon., £5.5.0 (Indian Famine Relief); Anon. G., £50; Anon., £1; Anon., £240; Mrs. Waketable, £3; Thank you, £15; Anon., £10; Anon., £15; Anon., £2; Anon., £18; Anon, £1.15.4; Anon., £5; Anon. (Bihar Famine Relief), £2; "E.R.E." (Children's work), £5; Anon. (Famine Relief £2), £4.

Medical: Mr. E. Murch, £5; E. R. Fry (Berhampur Hospital). £3.

Special Women's Appeal: Anon., £5; Yeovil Coffee Session, £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
August				
16	Miss E. I. Welchman, Gloucester	231	15	5
21	Miss H. M. Miles, Leytonstone	25	18	2
22	Mr. J. M. Mortlock, Ipswich	200	0	0
29	Miss F. Taylor, Eastbourne	35	0	0
29	Miss C. J. T. Telfer, Glasgow	25	0	0
September				
4	Miss A. Day, Cheam	50	0	0
6	Miss O. E. Dicks, Gloucester	88	6	0

MISSIONARY RECORD

Arrivals

1 August. Miss M. Stockwell and Miss M. M. Pringle from Ngombe Lutete, Congo.

5 August. Miss M. Shearer from Diptipur, India.

8 August. Rev. A. B. and Mrs. Scott and family from Curitiba, Brazil; Miss M. Robinson from Kathmandu, Nepal.

11 August. Dr. J. F. Carrington from Kisangani, Congo.

15 August. Rev. W. D. and Mrs. Grenfell from Moerbeke, Congo.

19 August. Mrs. F. Wells and family from Bhubaneswar, India; and Mrs. B. Windsor and family from G. Udayagiri, India.

30 August. Miss J. Summers from Palwal, India.

Departures

8 August. Miss A. V. Mitchell for G. Udayagiri, India.

11 August. Rev. F. W. J. and Mrs. Clark for Curitiba, Brazil.

15 August. Miss D. E. Belham for Gaya, India.

19 August. Miss M. L. Hoare, for Catherine Booth Hospital, Nagercoil, India.

23 August. Miss M. Blundell for Cowen Hamilton School, Trinidad.

26 August. Mrs. (Dr.) A. G. Bennett and family for Ludhiana Christian Hospital, India.

4 September. Miss D. A. Humphreys for Palwal, India.

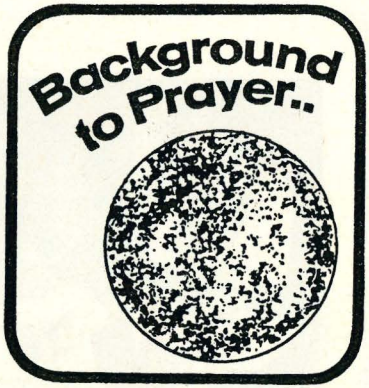
Marriages

26 August. Miss I. Dunn to Mr. M. Woosnam at I.M.E., Kimpese, Congo.

29 August. Miss M. L. Hoare to Dr. R. J. Hart at Nagercoil, S. India.

Birth

16 August. To Mr. and Mrs. S. Mudd, a daughter, Dorothy Ruth.



(Based on the Prayer Calendar)

WE are asked to pray this month for united Christian enterprises in India in which the Society co-operates, and for its missionaries who are on special appointment serving in other than B.M.S. stations.

Two major Christian Medical Colleges and Hospitals—those in Ludhiana and Vellore—are remembered. At present the Baptist Missionary Society has a number of members of staff at Ludhiana, and two at Vellore.

We are also called upon to remember the work of the National Christian Council of India in which all Church bodies serving in that land co-operate, and in particular for its Secretary for Adult Education, Miss Lily Quy.

The Ingraham Institute at Ghaziabad is preparing young Christian men for the new industrial society in India.

Our prayers are also asked for the Council on Christian Literature for Overseas Chinese in Hong Kong, with its important work of encouraging Christian writing and the preparation of Christian reading matter for use among the millions of Chinese who do not live in mainland China.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

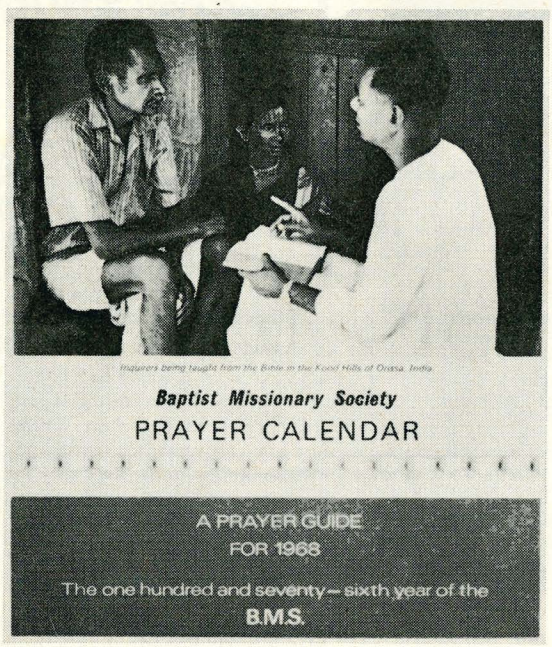
General Secretaries:

Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).


Inquirers being taught from the Bible in the Kond Hills of Orissa, India
Baptist Missionary Society
PRAYER CALENDAR
A PRAYER GUIDE
FOR 1968
The one hundred and seventy–sixth year of the
B.M.S.

B.M.S. PRAYER CALENDAR 1968

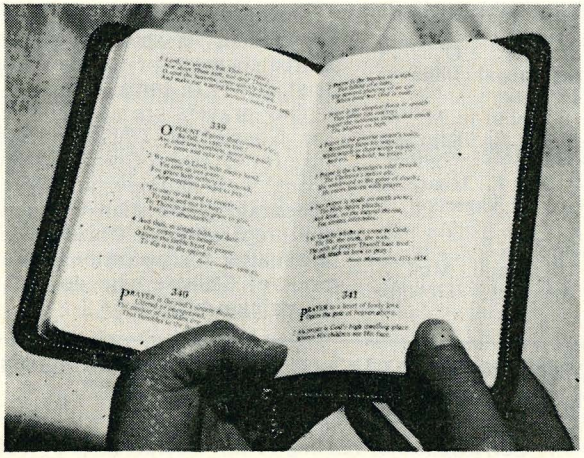
The B.M.S. Prayer Calendar for 1968 is now ready. It has a new modern format and an attractive colour picture of inquirers being taught in the Kond Hills of Orissa, India.

It provides a unique way of helping you to remember in prayer each day throughout the year the work of the Baptist Missionary Society.

The price of the Calendar is only 4/6d. (postage on individual copies 6d.).

To avoid disappointment orders should be sent immediately to the Assistant Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

SOLVING YOUR GIFT PROBLEM



This new edition of the Baptist Hymn Book is printed on India paper, bound in limp substitute leather (black), with zip-fastener. It is 6¼in. by 4¼in. by ½in. The cost is £2 7s. 6d., plus postage and packing 1/2d.

To: **The Psalms & Hymns Trust,**
4 Southampton Row,
London, W.C.1.

Please supply copy/ies of zip-fastened Baptist Hymn Book.

Cheque enclosed for £.....

Name .....

Address .....

Date .....

Printed by William Chudley & Son Ltd., London and Exeter.
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1; at the Carey Press.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

The monthly magazine of the Baptist Missionary Society

December 1967

6d

A LIGHT TO LIGHTEN THE GENTILES

"Only ten weeks to Christmas!" said a casual acquaintance on a rush-hour train.

Since then we have all been assailed by the increasing volume of advertisements in our daily papers and magazines and reminded by the decorated shop windows and the programme interruptions on our television screens of the nearness of the festive season.

The whole commercial world seems to have conspired together to suggest ways in which our personal gift problems may be solved. It has exhorted us to "buy before it is too late". Soon the message we shall be hearing will be "Only ten days to Christmas!" Then the count-down to 25 December will blare at us in an increasing crescendo.

The result of the over-commercialization of Christmas has been that for many of us the almost numinous quality of this time of year has long disappeared. We realize that Christmas has been so manipulated by commercial interests that its meaning as a Christian festival is rapidly disappearing from the world in which we live.

It is only when we turn again to the Word of God that we can realize anything of its true meaning.

You will remember that Simeon, the aged prophet in the temple, said: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel". (Luke 2: 30-32.)

Christmas means that God, in the fulness of time, prepared for all peoples (not only those who share in the affluence of the western world, but *all* peoples) His salvation. That salvation was revealed to men by the wonder of the first Christmas, and the subsequent events leading up to the death and resurrection of God's Son, Jesus Christ our Lord.

We are reminded of many things at this season—the inn, the manger, the song of the angels, the wise men and their gifts, all marking the significance of the special event —the event which links time and eternity, God and man, in a way in which they had never been linked before.

Yet, in the coming of Christ also there is a message which links man and man in a new and significant way. This salvation is for *all* peoples. Christ is a light to lighten *all* races.

Commercial interests invoke us to remember all those to whom we should give gifts at this season. Normally they remind us of the needs of those within our family circle, or of the gifts we may offer our closest acquaintances.

Christmas for Christians should mean far more than that. It should not only be a festival of thanksgiving for the birth of Christ, but also a festival when we remember with joy that Christ came into the world to save all men. At this time we should pledge ourselves anew to sharing in the task of taking His Gospel to the ends of the earth.

COVER PICTURE

A scene on one of the many rivers of East Pakistan.

(Photo: N. B. McVicar)

A CHRISTIAN SCHOOL IN INDIA

By Jack Wilde

RECENTLY, Dr. V. S. Jha, a former Head of the Commonwealth Education Service, visited Darjeeling as a member of the Central Government's Education Commission which is making a nation-wide survey of educational problems from infant schools to post-graduate level. In a conference in the Darjeeling area Dr. Jha expressed warm appreciation of the work of the so-called Anglo-Indian schools and the lead they are giving in educational development. This in itself should be encouraging to us, at a time when fears have been expressed that the reshaped policy for education will appear in a form which will exclude an effective Christian contribution.

(Photo: N. B. McVicar)

The Assembly, which takes place every morning at Mount Hermon School.

To Influence for The Kingdom

In Mount Hermon School we understand the long-term policy of Christian education to be the encouragement to the greatest extent possible of the Christian ethos through the national education system by active participation in educational development. The immediate aim is, of course, to influence for the Kingdom, and to encourage in discipleship, as many as possible of the children in our care.

That it is possible in modern India to contemplate and act upon these two aims should give us encouragement, especially when we recall the character of the Anglo-Indian schools has changed in the last decade, and how they have been removed from their former position of privilege in the Indian educational system. In fact, they have changed from schools which served the Christian community to become status symbols in Indian middle class non-Christian society. In a national system still wrestling with problems of student discipline they stand for values of respect and self-control and for full and orderly student development within a teaching scheme which emphasises the primacy of personal values.

Not all these schools eschew traditional study methods, the cram book, private tutor and so on, but by and large their emphasis on the development of character, and the place they give to extra-curricula activities of all kinds, is proportionally greater than in any other type of school in India.

The factors that make this possible are:

(a) The maintenance of a good percentage of Christian students in the total roll-strength (in Mount Hermon School 27%).

(b) The employment of a much higher percentage of qualified Christian staff than any other type of Christian school in India.

(c) The provision of boarding facilities where Christian principles can be attempted in practice and brought to bear on our school life in terms of a Christian family.

(A) is important, since it justifies the emphasis on Christian teaching and worship in an institution where the majority are non-Christians since it meets an obvious pastoral need in the case of the Christian students.

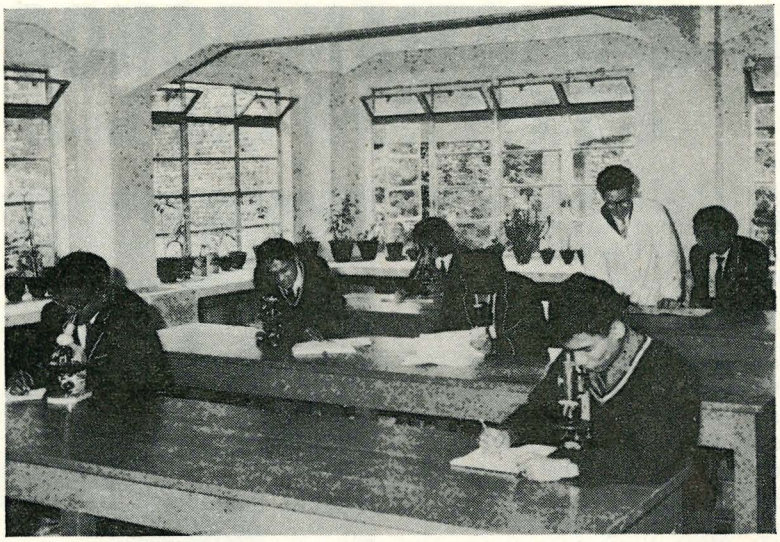
(B) is also very important. Roman Catholic schools main-

tain a high proportion of foreign staff in religious and teaching orders, but they have been able to draw on an increasing part of their own trained and qualified Indian staff also. Protestant schools in the Hill-stations draw heavily on volunteers from overseas, who regard their work as a missionary vocation. But they, too, are increasingly relying upon Indian Christian staff whose professional qualifications are being up-graded, often by opportunities for study abroad. Most such schools on the plains are now staffed almost entirely by Indian teachers.

The value of (c) in achieving the short-term aims of Christian education cannot be underestimated. Whether one thinks of the naturalness with which junior non-Christian boarders of every race and religion join in family prayers in the dormitories and learn Bible stories and hymns in assembly, or the disciplinary situations arising in the senior schools, where students meet a clear-cut Christian standard combined with understanding and reasonableness on the part of the authorities enforcing the standard, one sees in this situation an opportunity of great value for Christian evangelism.

Presenting Christ

In Mount Hermon it is probably the unconscious 'conditioning' which boarders receive in early years which makes possible a fully Christian policy in the senior forms. The phrase "fully Christian policy" does not imply high-pressure evangelistic methods which would, I believe, be generally self-defeating. (We do, however, have regular visits from C.S.S.M. workers.) It means that we try to present in worship, teaching and discipline the only worthy challenge to young people, the person of Christ Himself.



(Photo: N. B. McVicar)

Students at work in the new laboratory at Mount Hermon School, Darjeeling.

I have had the opportunity, during the past two years, of preparing the Indian School Certificate form for the paper on Bible knowledge. This course comes as the climax of perhaps 8 or 10 years of "Scripture".

Life and Teaching of Christ

It is expected that every candidate will offer this subject in the S.C. examination, and the tradition is accepted without murmur, possibly because the bright student knows that this paper is a certain high-scorer and the not-so-bright know that they have reasonable hope of passing in it. On the other hand, the teacher can be gratified that his students are attempting this course, the Life and Teaching of Christ in the Synoptic Gospels, or a detailed study of Mark with chapters 5, 6 and 7 of Matthew, at a time of maximum spiritual receptivity. Presenting Christ at this stage of our students' development, by means of a close examination of the actual text of the Gospels, is an evangelistic opportunity of a rare order.

Whether Hindu, Buddhist, Muslim or Christian, these boys and girls receive indelible impressions of that peerless Life, and one has, indeed, often been aware in the class-room of a spirit of submission to the judgement of His words and actions.

In addition, there are opportunities for attempting to clear up misunderstanding or elucidating Christian clichés, while opportunities for personal testimony (". . . as a Christian I believe that . . .") have often come unsought.

Perhaps the memory of that Life will save many of these young men and women from the slough of modern city life, and the witness will have been worthwhile. It has certainly brought some to the discipleship of Christ. We pray, too, for the day when it will call and send out apostles for India, Sikkim, Bhutan, Thailand, and even Tibet.

TAMIL CHURCH CONTINUES TO GROW

The Tamil Church at Ratnapura, Ceylon, continues to grow. The first two elders have now been elected and were set aside for their work at the Annual Church Meeting.

With the Rev. Colin Grant, they will help to give spiritual oversight to the work.

In February this year, six Tamils were baptized. In September a group of nine more were baptized. These have come from the estates around Ratnapura.

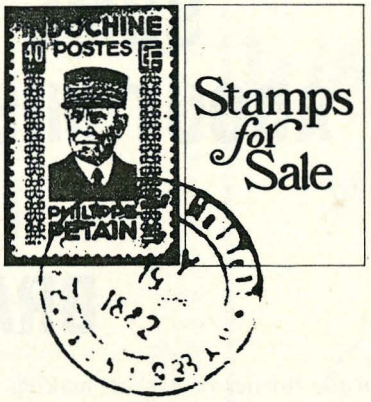
SPECIAL MISSIONS

In addition to his own work at Ratnapura, the Rev. Colin Grant has conducted special missions at churches in Hendala, Kadawatte, and Mattakuliya. At the latter there were real signs of blessing when just over a dozen people—mostly young people—confessed conversion. In October there was a five-day evangelistic crusade from that church.

RETREAT FOR STUDENTS IN DELHI

Some twenty-five young people gave up their Saturday to attend a special Retreat for students, held at the Free Church, New Delhi, earlier this year.

The programme included material on Christian Doctrine, Church History, and the Devotional Life, and helped the students to realize what being an active Christian meant.



Packets of foreign and Commonwealth stamps are available from the B.M.S. Stamp Bureau. All profits from the sale of these stamps are used for B.M.S. work.

A packet containing 50 mixed stamps costs 1/-d., and a packet containing 100 costs 2/-d.

Those wishing to purchase these packets should send a postal order, stating the packet or packets required, together with a self-addressed stamped envelope, to:

Rev. W. S. Davies, B.A., B.D.,
B.M.S. Stamp Bureau,
30 Grange Crescent, St. Michaels,
Tenterden, Kent.

B.M.S. NEW YEAR PRAYER MEETING

on

Monday, 1 January, at 11 a.m.

BLOOMSBURY CENTRAL BAPTIST CHURCH

Leader: Rev. Walter Fancutt

NOMINATIONS FOR B.M.S. GENERAL COMMITTEE

Nominations for members of B.M.S. General Committee should be received in the Mission House by 15 January 1968.

They should be addressed to:

REV. A. S. CLEMENT,
General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1

RESULTS OF THE MEDICAL MISSIONS POSTER COMPETITION

The B.M.S. Medical Missions Poster Competition was taken up with enthusiasm by entrants for both the Senior and Junior Divisions—46 entries being received.

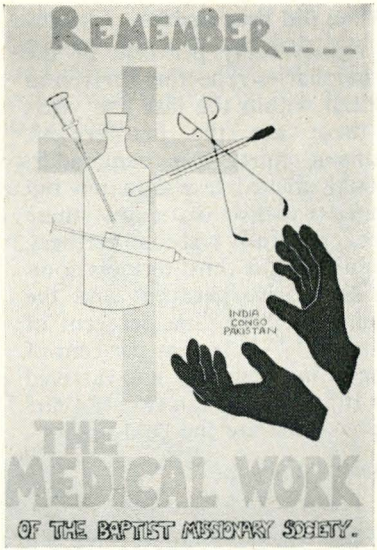
Prizes were awarded as follows:

In the Senior Division, Miss Wendy H. Smith, of Sydenham, received a five-guinea record token.

In the Junior Division, Timothy Rising, of Folkestone, and Barbara Johnson, of Bradford, shared the prize of three guineas—one receiving a gift token and the other a record token.

In the Senior Division, Mr. David Langdon, of Ealing, and Mr. David Mitchell, of Bexhill-on-Sea, are highly commended for their designs.

It is hoped to use the prize-winning senior design for a poster for use in the churches.



The prize-winning poster design, drawn by Miss Wendy Smith.

(Photo: A. D. Miller)

Rev. A. C. Elder, B.M.S. Field Secretary in Brazil, baptizing a candidate.

SOME FACTS ABOUT MISSIONARIES IN BRAZIL

ACCORDING to the latest records available there are approximately 2,600 missionaries from foreign countries located in Brazil. Of these, some 1,000 provided detailed information showing when they arrived, how old they are, their marital status and number of children, their country of origin, where they work in Brazil, and what they do. These data are the basis for the comments.

When did they arrive?

Nearly forty per cent of the missionaries reporting arrived in Brazil within the last five years —these are the first-termers. Almost thirty per cent additional arrived less than ten but more than five years ago—these are generally second-termers. Similarly, the third-termers comprise sixteen per cent and the fourth-termers nine per cent of the total. Almost ten per cent of these missionaries first arrived in Brazil more than twenty years ago—these are the "old-timers".

How old are they?

The relative maturity of the missionaries working in Brazil is indicated by the fact that ninety-five per cent were born in the thirties or earlier, making them 28 years old or older. The largest proportion working here are between 28 and 37 years of age, but one-third are between 38 and 47 years of age, having been born in the twenties. An additional sixteen per cent are 48 years old or older.

What is their marital status?

Women predominate among missionaries in Brazil just as in other countries. This is because there are 12 single women to two single men in each group of 100 missionaries; 86 are married (both husband and wife are considered as missionaries).

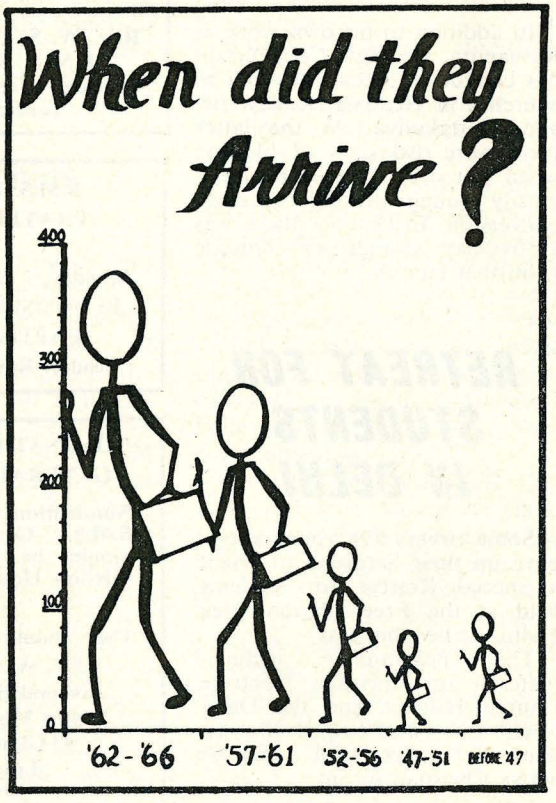
More than nine out of each ten married couples reported from one to seven children. Twenty-five per cent of the children are less than six years old, one-third from six to eleven years, and the remainder about evenly distributed between the eleven to sixteen year and older classes.

Who are they?

The predominance of missionaries from the United States among those reporting is clearly shown in the chart. It is significant, however, that at least 21 per cent of the foreign missionaries working in Brazil are from the British Isles or from European countries.

Where are they working?

Slightly over forty per cent of



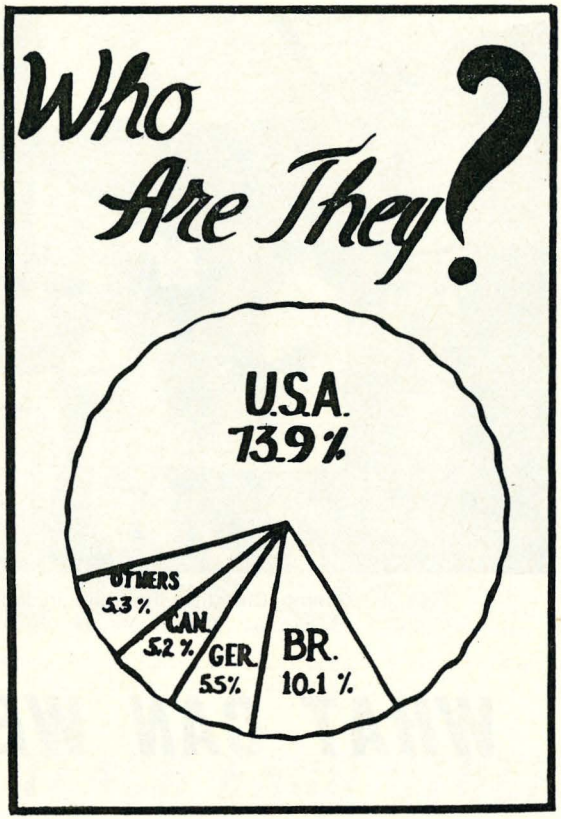
the missionaries on record (2,600) are working in the Southern states where some 36 per cent of the population of Brazil is located. The city of Sao Paulo alone has 328 missionaries. The movement in recent years toward the development of Goias and Mato Grosso, and the rapid growth of Brasilia, have attracted nearly 12 per cent of the missionaries, though the population in 1966 was estimated as only five per cent of the total. The emphasis on work among the scattered Indian tribes and peoples of the interior has resulted in the location of fifteen per cent of the missionaries in the North, where live less than four per cent of the population.

Missionary concentration is least in the East where nineteen per cent of the missionaries are serving thirty-four per cent of Brazil's people. The North-east also is lightly staffed with fourteen per cent of the missionaries seeking to reach twenty-one per cent of the population.

What do they do?

Nearly sixty per cent of the men and thirty-five per cent of the women missionaries are engaged in full or part-time evangelism. Educational activities in seminaries, Bible Schools, and secular schools are engaged in by more than twenty-five per cent of the missionaries. Administrative duties take up the time of twenty-five per cent of the male missionaries, whereas forty per cent of the women are engaged practically full-time in homemaking.

(*From*: *The Missionary Information Bureau*)



BACK TO CEYLON

VETERAN missionaries who have returned to Ceylon this year are the Rev. T. W. and Mrs. Allen.

Hearing of the need in Ceylon and to help fill a gap in missionary staffing, they offered to serve again with the Baptist Missionary Society for a further period.

Mr. Allen, who was trained for the ministry at Spurgeon's College, first began his service with the B.M.S. in 1931 in the China field.

He served thereafter at various stations in China until 1950. From 1942–45 he was interned by the Japanese in Shanghai. For the same period, his wife was interned in the Philippines.

In 1951 he transferred to the Ceylon field, and from then until 1954 he was Ceylon Field Secretary.

Since then, they had been serving the United Society for Christian Literature in this country. Their home has been in Leicester, and they have become well known in the Midlands area.

Mrs. T. W. Allen.

Rev. T. W. Allen.

Selling Christian literature in India.

WHAT CAN WE DO?

"Our boys are from extremely poor village homes, where the average income is Rs.45 per month (£2 5s.). They cannot pay the fees which you recommend. What concessions can be given to them?"

This was an extract from a letter received in response to the advertisement for new technical courses beginning last July at the Ingraham Institute, Ghaziabad, North India.

The total fees for tuition and boarding are Rs.75 (£3 15s.) for each student.

One of the Problems

This is one of the problems which have to be faced by those who are running the course, for they do not feel that they should turn away keen, capable young men because they cannot afford the nominal fees which are being asked.

Mr. Stephen Bull, a B.M.S. missionary, who is in charge of the courses, says that, in July, 20 new students were admitted for the basic fitters' and machinists' course.

In order to accommodate extra numbers, workshop facilities had to be extended.

URGENTLY NEEDED

The Central Council of the Baptist Churches of Congo had grave difficulties this year in deciding where new missionaries were to be placed. There were so few that they were wanted everywhere.

A missionary comments: "How urgently more missionaries are needed. Please remember this in your prayers."

Norwegia £50 in Thre

Through the use of mass media, together with personal visitation, the sum of 10 million Norwegian crowns was raised in three hours for the support of Christian missions.

Some 80,000 volunteers contacted virtually every home in Norway during a three-hour period on a Monday evening (28 August). In the months preceding the collection, newspaper articles and advertisements, speeches, radio and television programmes had heralded the campaign.

Receipts from the drive were divided proportionately between the Norwegian Missionary Society, with a 1967 budget of 14 million crowns, and the Santal Mission of Northern Churches, whose budget is 3.5 million. Subsequently, these two groups gave 250,000 crowns to the Pentecostal Mis-

YOUTH ORGANIZ

A new organization has been formed among the young people in the Binga region in Congo. It is called the *Jeunesse Chretienne Congolaise*.

Six young men were attending leadership courses in October prior to launching the movement in the Binga area.

The Rev. Derek Rumbol, the missionary in charge of the work in the district, writes:

THE EDITOR AND READERS A JOY

...ns Raise ...,000 ...e Hours

sionary Society to meet unexpected expenses incurred in evacuating its missionaries from the Congo.

Breaking all records for funds campaigns in Norway, the effort was the high point of events marking the 125th anniversary of the Norwegian Missionary Society. At ceremonies held in Stavanger, Norway, King Olav V hailed the accomplishments of the N.M.S.

"The amazing thing about this campaign", said Dr Sigurd Aske, director of the Department of World Mission of the Lutheran World Federation, who attended the festivities, "was not only its financial success. Perhaps more important was the way the news media, business firms, organizations, and individuals gave their support not only willingly but enthusiastically."

...ATION LAUNCHED

"I have only to make a trip round the regions on the plantation, and to be surrounded by hundreds upon hundreds of children and young people everywhere, to realize the urgent necessity of doing something positive for them in the name of Jesus.

"We should value your earnest prayers for this venture, that God may lead us, guide us, and strengthen us in this important work."

...STAFF WISH ALL ...OUS CHRISTMAS

A group of young people who attended a Vacation Bible School at Mamby Park Baptist Church, Jamaica.

WOMEN TEACH EACH OTHER TO READ

There has been encouragement in the way in which women's work has grown, both in numbers and maturity, in the Binga area of Congo.

The Monday devotional meetings grew so much in numbers that they had to be divided, so at the beginning of the year five regional meetings were started in addition to the central meeting.

Willing to Help

It was also a problem to find women capable of leading these meetings, but, with practice, more women are becoming competent and willing to help in this way.

The reading classes have made good progress during the year. Fifty women attended the classes twice weekly.

In recent months two people have commenced these classes in two other regions, so that the purpose of the classes is beginning to be realized—in that those who learn will teach others in their own regions.

A LITTLE BOOK OF CAROLS

A delightful Christmas gift would be *A Little Book of Carols*, compiled by John Mason and published by Christian Action Publications Ltd., 2 Amen Court, London, E.C.4 (price 12/6d.).

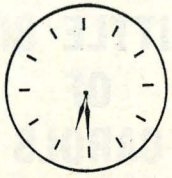
This contains 28 of the most popular carols, illustrated in colour by line drawings.

The carols are tastefully set out as poems, without music.

ALL IN A DAY'S WORK

By Terry Adams

WHEN I am in England people sometimes ask, "What's a day like at Bolobo?" Of course, no one day is like another, but come with me now on an imaginary visit and hear what kind of things do happen.



We start school at *half-past six* every morning. The big church bell sounds at twenty past six to tell schoolboys in the village that they ought to be at school in ten minutes time. Some who live on the mission only have to come out of their houses to arrive at the flat stretch of hard grassland ground where we have our morning assembly. The sky looks cloudy. I wonder if it will rain. A rainstorm stops lessons because it is too dark to see properly in the classrooms. We have no electric light to switch on and I doubt whether we could hear ourselves speak with the rain hammering on the asbestos roof.

Now the pupils are in their class lines facing Miss Weller, who is taking the assembly. You would probably recognize the tune of the hymn even if you do not understand the French words.

Chalk and Lime

The service is over and we are walking down the hill to the main school buildings. My first lesson is fifth-year chemistry and I am going to talk about chalk and lime. I am sorry that I have not any lime water to do the usual experiments. I have tried to make some of my own by heating chalk and I have tried dissolving cement in water without getting a solution that works. I am looking forward to my teachers' holiday when I hope to bring some slaked lime back with me. We enter the classroom, the class settles and the lesson unfolds with the usual barrage of questions . . . but it could have been easier with some lime water.

I am not teaching next lesson so I am going back to the house to prepare for an experiment for third-year physics. We walk up the hill and across the assembly ground. We are nearly there . . .

This is my office—it is just as much a workshop as an office with a toolbox and odd pieces of potentially useful rubbish like empty toothpaste tubes, empty tins, and empty plastic bottles, in boxes around the walls. Empty tins, from which much of our food comes, are useful for all manner of things, even in place of the more expensive copper cans for heat experiments. I even have a demonstration thermometer made of an old electric light bulb and a piece of glass tubing. Luckily we were able to buy some thermometers this year from England so we can have some more effective experiments.

This morning I am going to borrow two thermos flasks from the house to mix hot and cold water together as they simplify the experiment. Just a moment while I check over the list, thermos of hot water, thermos of cold water, measure, two thermometers, and notes.

There is time for a quick cup of coffee before morning prayers. At Bolobo we hold staff prayers during the school's break when all the missionaries try to get together for daily worship. It could be the only time during the day that the staff of the school and hospital meet.

We will take the apparatus with us as we shall have to go straight to the third-year which is the classroom by itself adjoining the assembly ground.

Our Hope

Some year we hope to have another classroom block built next to the main school. Then the pupils will be able to change classrooms easier so that we can use one room for all science lessons. That will cut out the need to carry apparatus about.

The third-year classroom has large window-frames without windows or shutters. Inside there are 34 eager faces. The word "experiments" echoes round the class. We start the lesson by asking what a calorie is—revision from the last lesson and

having received a suitable answer describe today's experiment. We are going to mix amounts of hot and cold water and show that we can predict the temperature of the mixture by calculation using calories. Some pupils are asked to read thermometers and convenient amounts of hot and cold water are measured into the two thermos flasks in readiness. They are mixed and the temperature taken and the calculation done slowly on the blackboard with explanation of each step. The results agree. "Are there any questions?" I ask the class. "Lots."

"I don't understand."

"What don't you understand?"

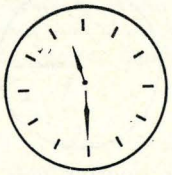
"I don't understand anything!"

In Congo the pupils are not ashamed to say this for they are convinced it is the teacher's fault if they do not understand.

European Butterflies

Even straightforward lessons sometimes go astray. I remember one time when I was teaching zoology to the second-year when we were studying various insects. That day we were going to study the butterfly and I had asked the boys to catch some butterflies and bring them to school. The first thing I asked was for the pupils to count the legs on a butterfly. From the answers I received it appeared that some had five or six but the majority had four legs. I tried to get the class to see that the majority must have lost some legs and asked them to see what their textbook said—all butterflies have six legs. An objection to the use of the textbook came soon from the class. "That's a European book and these are African butterflies". Eagerly the rest of the class took up the cause of African nationalism and it was several minutes before I could reason with them.

My next lesson is English with the fourth-year. They have been learning English for over a year now. Most find a language easier than science and languages are the main subjects at Bolobo. We have been reading in English about a railway station and today they are going to describe a picture of one in their books. The difficulty that they had last lesson was understanding what a London railway terminus is like because the nearest railway is 200 miles away at Kinshasa and that is at the end of a mostly single track line.



It is *half past eleven* now and it is nearly time for dinner. We try to have our mid-day meal early to be able to rest between 12.30 and 2.0 p.m.

After dinner there is a knock at the door: a schoolboy, Mboweli, brings a message that a river boat has arrived with some food for the school. This particular boat does not come regularly and I did not expect it today.

We shall have to go and see what it has brought now and arrange for unloading. We collect a party of schoolboys and make our way to the crumbling brick and concrete jetty which, owing to the low level of the river, is now several feet from the water's edge.

The river comes up to the jetty for less than half the year and the unloading of barges means wet feet for the workers. There is a boat with two barges and a plank from the deck of the nearest barge rests with its other end in the water three feet from the edge. We manage to jump on the plank and avoid the water this time.

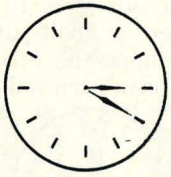
We find the captain, who gives us a paper listing 10 sacks of flour and two cartons of oil for us and he orders the metal covers to be taken off the hold. After two have been removed we can see the sacks of flour behind the other packages and we resign ourselves to coming back later at half-past three when we hope the other packages will have been unloaded.

Back at the house we rest for half-an-hour before getting up at the *two o'clock* drum. At Bolobo a drum sounds about six o'clock in the morning and at various times during the day. Like many drums in Congo it is part of the hollowed-out trunk of a large tree and is so heavy that it takes eight men to lift it. It is beaten with sticks which have knobs made of raw rubber.

My only lesson this afternoon is fourth-year chemistry. We have been talking about plastics and how they are made and this afternoon I have some experiments with plastics to show them. Luckily we have plenty of examples from old ball point pens and bottles. I am going to heat them to show how they soften and compare how easily the various sorts break. When they burn some burn with a smoky flame and some burn with a blue flame. This tells us something about the chemicals which were used to make them.

We leave the house to arrive at the science classroom a quarter of an hour before the lesson is due to start. We must get out the materials from the cupboard and start the primus. We have a

spirit lamp but at the moment we are short of methylated spirit. When we arrive there are two students waiting and others come in while preparations are being made. During the lesson they watch the experiments with eagerness and appear to take notes of everything. The show is greatly appreciated and, we hope, understood.



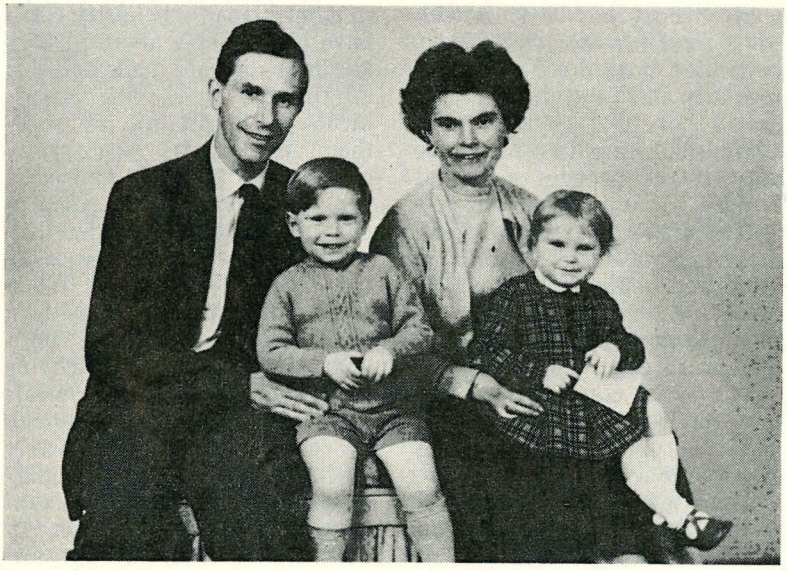
It is now the end of the lesson and the time is *twenty past three.* After leaving our books at the house we must go directly to the boat. When we arrive at the boat, unloading is in full swing, with piles of boxes on the deck around that one gangplank and there is a line of people making lots of noise as they try to carry goods down the gangplank while others seek the earliest opportunity to go back. Look! There is even competition between two traders who both want to get their goods off at the same time . . . After an hour waiting and jostling all the sacks of flour and the cartons of oil have been unloaded on to the beach.

Here is Lyn Collis from the mission with his lorry, backing down the uneven slope to the beach. The boys load up and climb on the truck and we climb in the cab. Soon we are back at the mission putting the sacks in the store.

The schoolboys are paid with some flour and they go to the river for their evening wash and to fetch water for cooking for there is no water supply close to their houses.

It is a *quarter past five* and there is just time for us to have a quick bath and go to evening prayers, in French, in the small chapel. French prayers are conducted by one of the missionaries with Old and New Testament Bible readings by two of the schoolboys. It is the first time for some of them that they have heard these stories, as the Old Testament has not yet been printed in Lingala or some of the languages spoken in their villages. French, the language of education in Congo, has made it possible for many of the younger generation to read these stories for themselves.

Let us leave our day there as the *six o'clock* sun is setting over the other side of the river—and please remember us in these not so easy days at Bolobo.



Mr. and Mrs. Terry Adams and their family.

MISSIONARY RECORD

Departures continued

Miss W. Hadden for Kinshasa, Congo Republic.
Rev. I. R. Secrett for Ngombe Lutete, Congo Republic.

6 Oct. Miss E. Beasley-Murray for Upoto, Congo Republic.
Mr. T. Beach for Bolobo, Congo Republic.
Mr. T. Adams for Bolobo, Congo Republic.
Miss L. Fuller for Ngombe Lutete, Congo Republic.
Miss V. Mason for Bolobo, Congo Republic.

12 Oct. Miss M. Hughes for Kisangani, Congo Republic.

Births

17 Sept. To Mr. and Mrs. D. J. Hampshire, at Moorshead Memorial Christian Hospital, G. Udayagiri, a son.

22 Sept. To Mr. and Mrs. R. G. Broderick, a son, John.

30 Sept. To Rev. A. B. and Mrs. Johnson, a son, André Emil.

Deaths

12 Sept. Mrs. Elizabeth Blair Clark, widow of the late Rev. James Nicol Clark, aged 81, at Glasgow.

6 Oct. Mrs. Edith Hughes, widow of the late Rev. G. Hughes, aged 96, at Welshpool.

8 Oct. Rev. Arthur Edward Allen, aged 87, at Olney, Bucks.

TWO INCIDENTS IN CHINA

By

Britt E. Towery, Jr.

(Missionary of the Southern Baptist Foreign Mission Board to Hong Kong)

The following accounts are true. These incidents happened only recently, and events like them are still happening in China. Names of places and persons have been changed to protect family and friends of those concerned.

FOR the Christian, life has not been easy under the rule of Mao Tse-Tung, chairman of the Communist Party in China. Many pastors and laymen have died for their faith. Many more have spent years in prison.

Yet in outlying areas, worship was continued on a restricted basis. It was in this atmosphere that Pastor Wong Pu-Yi worked for his Lord and his church.

But the "Great Cultural Revolution" that began early in 1966 made its effect felt even in rural districts. The Red Guards—mostly teenagers—roamed China with but one thought: Destroy everything old, foreign, Christian, or simply not to the liking of the guard.

It did not take long for Pastor Wong, or anyone else, to see that these young people were not necessarily trying to make a better China. They were out of school—all schools were dismissed in 1966 and not reopened until the spring of 1967—and found more time on their hands than they had ever known.

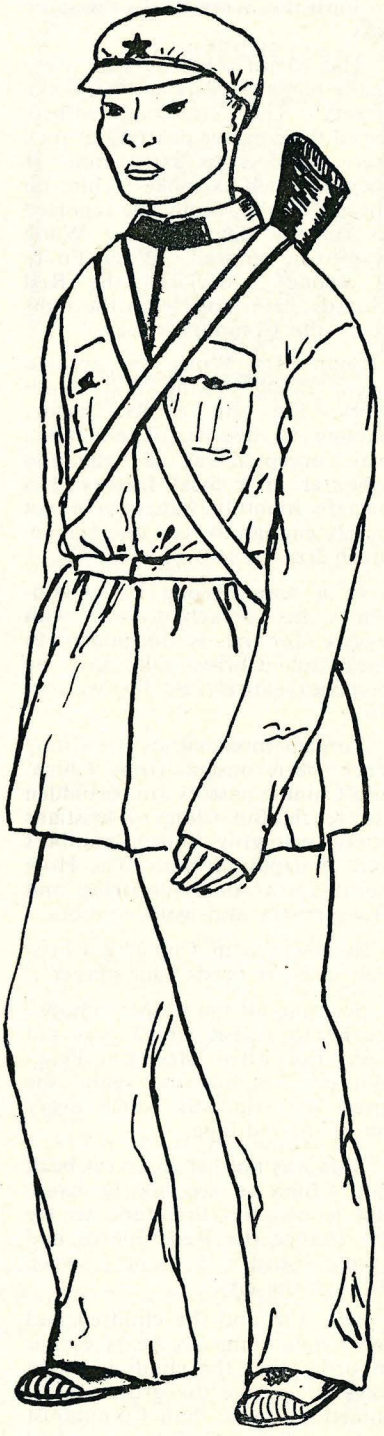
The Red Guards had succeeded in their first exploits and were even praised by Chairman Mao himself. This spurred the youths on to reckless, destructive, and senseless rampages up and down the face of China.

Pastor Wong and his wife were still serving a strong and faithful Baptist church when, a few months ago, the Red Guards came to town. The pastor and the church were singled out and labelled "enemy of the people'".

The swarthy young guards entered the church like a conquering army. Indeed, they were an army of steam and were letting off the steam. They knew they could roam at will and receive praise from Peking for whatever they did.

To the Red Guards, the old pastor seemed a perfect opening target in this town. First, they romped recklessly through the church building, transforming it from a house of prayer to a house of waste.

Then they turned their attention to Pastor and Mrs. Wong. First, the guards ordered them to carry all the Bibles and hymnbooks into the street. Outside, Wong was forced to his knees and was compelled to burn the Bibles, page by page. His wife was made



A Chinese Communist soldier.

(Drawing: D. M. Smith)

to burn the hymn-books the same way.

The pastor and his wife were made homeless, left to live in the streets. The church members loved their pastor dearly, but they were helpless to assist him. If they so much as spoke to him on the street, they would be reported as "enemy dogs". Pastor Wong was to be ignored. "Wong Pu-Yi is wrong!'" declared the Red Guards. "He must learn the right way—the Communist way."

Soon Mrs. Wong was able to begin doing sewing and handwork, but she earned hardly enough to live on. Then Wong was accepted as a common labourer in a local factory. His meagre monthly wages were not nearly enough to feed one person, much less the two of them.

In a sense, Wong Pu-Yi continues his preaching—not with words, for he is forbidden to speak of Christ, but now he preaches entirely by his way of life.

Foreign missionaries have long since been ousted from China, and Chinese pastors are forbidden to preach. But China's Christians continue to grow both in numbers and in depth of faith. The Holy Spirit knows no boundaries, and His ministry and work continue.

Somewhere in China, a Christian stranger needs your prayer.

Securing all the proper "chops" (seals) to revisit China was not easy. But when Mrs. Liu Peng-Wu saw her husband again, she knew the trip was worth every bit of the red tape.

This was not her first visit back into China to see her husband. But it was her first time to see the change the Red Guards had accomplished in one sweep through the city.

Mrs. Liu and the children had left China some six years earlier in order that the children might have a chance to grow up as something more than Communist robots. Twice before she had visited her husband, but Liu himself was unable to secure a permit to leave China.

This visit was different. No longer did the couple have the lovely four-roomed apartment at the edge of the city. Now Liu lived in a crowded apartment building with paper-thin partitions between apartments.

"Do you still have a Bible?'" asked Mrs. Liu as one of her first questions to her husband.

Quietly he moved to the little pile of firewood in the corner. From beneath the sticks he pulled his Bible. When Mrs. Liu wanted to read from the Bible and pray aloud, her husband warned against it.

"One never knows who is listening," he cautioned. "The neighbours might report us to the authorities."

So each day the couple read and prayed silently. After a week of this restraint, Mrs. Liu felt she must sing praises to God. But she recognized the wisdom in not doing so.

In hope of being alone, the reunited couple went for a walk one afternoon. But even in the park they could not get away from people. There seemed to be no place where a Christian could open his mouth to sing unto God.

Then the rain began, falling slowly at first and finally in torrents. *This is the limit*, thought Mrs. Liu. *Even when we try to get out and forget our troubles, we are forced inside again by the weather.*

No sooner had the thought crossed her mind than she regretted it. In delighted amazement, she and her husband looked about them. The rain had turned the park into a deserted place. Everyone had fled to shelter. The Lius were alone—soaked, but alone!

In the downpour the two held hands as they began to sing an old favourite hymn they had memorized long ago:

Amid the trials that I meet,
Amid the thorns that pierce my feet,
One thought remains supremely sweet:
Thou thinkest, Lord, of me.

The cares of life come thronging fast,
Upon my soul their shadows cast;
Their gloom reminds my heart at last,
Thou thinkest, Lord, of me.

Let shadows come, let shadows go,
Let life be bright or dark with woe;
I am content, for this I know,
Thou thinkest, Lord, of me.

The comfort of God's eternal abiding care and concern filled their souls. They looked at each other and then to the sky. A bright rainbow crossed the heavens, seeming to shout God's pleasure of them and acceptance of their worship.

Although they must live in a kind of darkness few other Christians know, on that rainy afternoon they had touched "the Light that was the life of men".

(From: *The Commission*)

BAPTIST TIMES

You cannot afford to miss it. If you do, you'll be out of touch

Every week

THE BAPTIST TIMES

brings news, important articles, views and comments

★

Thursdays - 5d.

★

Appoint an agent for your church or order through a newsagent

★

Write for details and specimen copy to:

The Publications Manager
4 Southampton Row
London, W.C.1

Acknowledgements

(up to 29th September 1967)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon. (Agri. work), £2; Anon., 5/-; Anon., 2/6; Anon., £1; R.C., £5; Anon., £30; A Reader of the *Missionary Herald,* Pembrokeshire E.M.C.D. (Famine Relief), £5; Anon., £6; Anon., £5; Anon., 2/-; Business & Professional Women's Conference, £1; Anon., £2; Anon., 10/-; Anon., £36 2s. 0d.; Anon., 1/-; Anon., £3.

Medical: Anon., £10; M.S., £3.

Widows & Orphans: Anon., £2.15.0.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
September				
13	Miss M. E. Gooch, Plumstead	20	0	0
13	Miss L. F. Carter, New Milton	25	0	0
15	Miss A. E. Ashford, Leigh-on-Sea	90	16	9
15	Miss E. Westall, Streatham	20	0	0
15	Mr. H. Donaldson, Haslingden (Medical)	100	0	0
15	Miss E. A. Dench, Dulwich	336	3	5
18	Mrs. M. J. Millman, Quorn	300	0	0
20	Mr. J. H. Manley, Birkenhead	100	0	0
25	Mrs. E. McNally, Sheffield	22	5	0
29	Miss L. A. Moss, Dundee	100	0	0
October				
2	Mr. H. Madge, Budleigh Salterton	310	5	1
4	Miss M. J. Seed, Elswick	47	8	2
5	Miss B. Crippen, Canterbury	79	0	0

MISSIONARY RECORD

Arrivals

9 Sept. Mr. G. A. Nullis from Calcutta, India (short visit for consultations).

12 Sept. Alister, David, and Susan Shields from visit to parents in Nsona Mpangu, Congo Republic.

16 Miss M. S. Pain from Lukolela, Congo Republic.

23 Sept. Miss K. M. Brain from Ngombe Lutete, Congo.
Miss B. M. Cooke from Kinshasa, Congo.

23 Sept. Mr. and Mrs. A. P. Ball and family from EPI. Kimpese, Congo Republic.

29 Sept. Rev. C. and Mrs. Gill from Sierra Leone.

Departures

5 Sept. Miss D. A. Humphreys for Palwal, India.
Mr. L. H. Moore for Kinshasa, Congo Republic.

14 Sept. Rev. L. and Mrs. North and three children for Serampore, India.

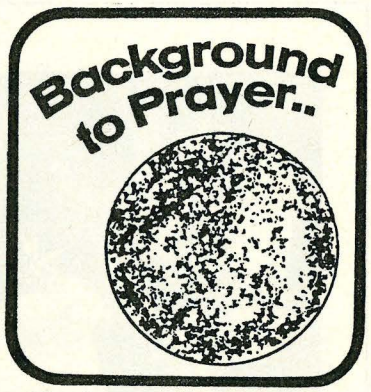
15 Sept. Mr. G. A. Nullis for Calcutta, India.

29 Sept. Miss J. M. McLellan for Christian Medical College, Ludhiana, N. India.
Dr. J. F. and Mrs. Carrington for Kisangani, Congo.
Mr. J. Hills for Upoto, Congo.

3 Oct. Miss J. M. Parker for Tropical Hygiene Course in Antwerp.

5 Oct. Rev. C. A. and Mrs. Couldridge for Kimpese, Congo Republic.
Rev. R. F. E. and Mrs. (Dr.) Warden and family for Pimu, Congo Republic.
Miss E. Motley for Thysville, Congo Republic.

(*continued on page* 188)



(Based on the Prayer Calendar)

This month we are asked to pray for the Baptist churches of China, which B.M.S. missionaries served until 1951.

These are in the provinces of Shantung, Shansi, and Shensi.

An article published in this issue has come to us from American sources and gives some information about the difficulties to which Christians have recently been subjected.

News from China, such as it is, is still confused, and news of Christians is difficult to obtain. We know, however, that it has not been easy for them during the period when the Red Guards were on the rampage.

Our prayers must be directed to upholding them in the faith and asking that, in spite of the trials of the present time, their witness might be continued.

Let us also remember in our prayers all retired B.M.S. missionaries who once served in China.

At Christmas-time we are asked to pray specially for children in many lands and also for the children of missionaries who are separated from their families.

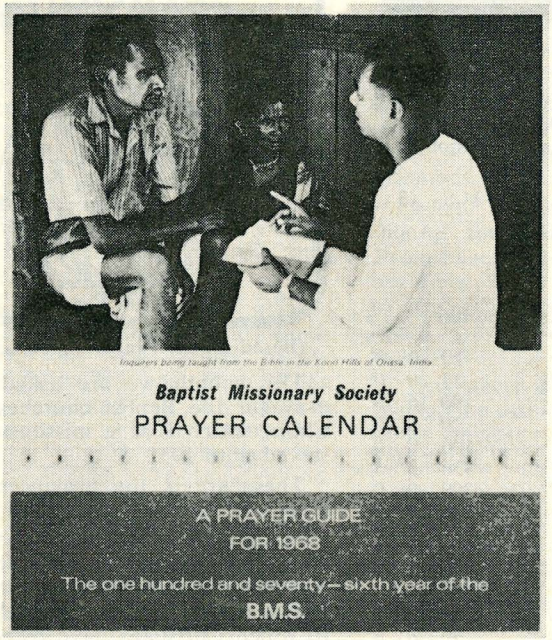
THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W.1.
Telephone: 01-935 1482. Telegrams: Asiatic London W.1.

General Secretaries:
Rev. A. S. Clement, B.A., B.D. (Home);
Rev. E. G. T. Madge, B.A., B.D. (Overseas).

Contributions and donations should be sent to the General Home Secretary at the above address.

Correspondence relating to the contents of this magazine should be addressed to the Editor (Rev. G. P. R. Prosser, M.A.).

Correspondence about the distribution of this magazine should be addressed to the Assistant Home Secretary (Rev. B. W. Amey).


Inquirers being taught from the Bible in the Kond Hills of Orissa, India
Baptist Missionary Society
PRAYER CALENDAR
A PRAYER GUIDE
FOR 1968
The one hundred and seventy-sixth year of the
B.M.S.

B.M.S. PRAYER CALENDAR 1968

The B.M.S. Prayer Calendar for 1968 has a new modern format and an attractive colour picture of inquirers being taught in the Kond Hills of Orissa, India

It provides a unique way of helping you to remember in prayer each day throughout the year the work of the Baptist Missionary Society

The price of the Calendar is only 4/6d. (postage on individual copies 6d.)

To avoid disappointment orders should be sent immediately to the B.M.S., 93 Gloucester Place, London, W.1., using the form below

---

B.M.S. PRAYER CALENDAR ORDER FORM

To: The Assistant Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1

Please send me ..... ***copies of the 1968 B.M.S. Prayer Calendar.***

Cheque/postal order for ..... ***enclosed.***

Name .....

Address .....

.....

Church .....

BLOCK CAPITALS, PLEASE

Printed by William Chudley & Son Ltd., London and Exeter
Published by the Baptist Missionary Society, 93 Gloucester Place, London, W.1, at the Carey Press.

The content of this magazine is © BMS World Mission.

This magazine is digitised by the John Smyth Library of the International Baptist Theological Study Centre Amsterdam (IBTS Centre). BMS World Mission has authorised IBTS Centre to make this file available in open access for research purposes.

Unauthorised reproduction is not allowed. Permission to publish (parts of) the content of this magazine elsewhere must be obtained in written from:

BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700
info@bmsworldmission.org